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The Pacific.

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[FOR THE PACIFIC]

NIGHT.

The Sun, with ruddy grandeur, sets
Behind yon western hill;
The calm of night descends; at last
The busy hands are still.

Above, far back in azure vaults,
The stars, or dim or bright,
Sine forth upon a sleeping earth,
God's watchers of the night.

The chattering squirrel's nimble play,
The partridge's noisy drum,
The uncouth cawing of the crow,
The bee's monotonous hum—

These are all silenced; and the night
Is bringing to my ear
The voices of the timid beasts—
Creatures of instinctive fear.

I hear the snarling, barking cry
Of foxes, over their prey;
I hear the song of the whippoorwill,
As he wings his pathless way.

The insects of the dew-dew fields
Their piping chorus raise;
A wondrous music to our ears—
To God, the creature's praise.

In this sweet hour of peace and rest,
When day's loud din has ceased;
When earth renews her wasted strength,
And hearts are care-released;

Like dew from Heaven—like salty mists
From ocean's mirror-breast—
A spirit calm, a holy awe,
Descends and soothes to rest.

I've stood beside the wrathful sea,
And seen its restless strength;
Have heard its thunder-voice repeat
Its mutterings, length on length;

And in that voice, that never is still,
And in that restless sea,
The vivid presence I have felt
Of God's activity.

I have stood within the quiet vale,
Where two great mountains meet,
And knelt before their massiveness,
A pigmy at their feet;

And, in that hushed attitude,
(The soul's most holy hour),
I have heard the voice in nature speak
Of God's almighty power.

Wherever human skill has wrought,
And human thought displayed,
In cunning handicraft, in belt,
And wheel, and power arrayed;

Where end in means has been expressed,
And means by man devised;
Where ingenuity of man
Has planned and organized—

Behold! in mind, the God-made mind,
With reach so deep! so broad!
I read the clearest evidence
Of wisdom in that God.

But Night has language of its own—
O Night! none speak like thee!
Thy holy presence fills the heart
With sweet humility.

Beneath these stars—amid these sounds,
The beauty and music of night—
I almost hear the song of Heaven,
And see its golden light.

O tenderness of God! O Christ,
God's saving tenderness!
The night is full of Thee and God—
The voice of Night is rest.

E. O. OAKLEY.

The Seven Churches of Asia.

BY REV. CHARLES A. SAYAGE.

I. Ephesus.

The lessons which we are pursuing in the Sunday-school, taking up the account of Paul's travels, and a description of the churches he founded, have brought vividly to my mind the excursions which it has been my fortune to make in that same part of the world. It may be of interest to the readers of THE PACIFIC to know something of the present condition of those "seven churches of Asia," several of which I visited in 1876, and again in 1882. Just now some little account of Ephesus may be timely.

One reaches Ephesus by rail from the city of Smyrna, which is by the sea. The distance is some fifty miles, and the trip to Ephesus and return can be made in a single day. The road from Smyrna is along the classic river Meles, for a little ways, and afterwards strikes the valley of the Cayster. A part of the country is well cultivated, with farms and villages, and houses owned by wealthy Smyrnites. The latter half of the way is, however, almost a desert.

It is interesting to study the companions that one falls in with on an excursion like that, off towards the wild mountainous country of Asia Minor, and to see the long strings of camels that bring the produce of the country to the railway stations. A turbaned Turk, sitting up against a telegraph pole, smoking his pipe, and a camel chewing his cud at the door of a railway depot, are incongruities such as one often sees in the Orient.

Approaching Ephesus, one catches a glimpse of the island of Samos, the favored land of Juno, lying out at sea, and soon after the train stops at Ayasoluck, the station nearest the site of the old city. The name Ayasoluck is the Turkish corruption for *Agios Theologas*, the title given to St. John in the inscription of the Apocalypse. There is a little village here, but the site of old Ephesus, two miles away, is without an inhabitant. Ancient Ephesus lay in the valley of the Cayster, just at the foot of a lofty ridge of rocks—the Coressus, and around another rocky hill called Mt. Prion, which was the old acropolis. The site

was low, and much of it is now covered several feet deep by the alluvial deposit brought down by the river.

There are few places in the world which have so much of interest for the student of history, the antiquarian and the Christian, as this ancient city. Built before history began, one of the cradles of Grecian mythology, the metropolis of Asia Minor, a city in whose records appears the names of Alexander the Great, Ctesias, Xenophon, Ptolemy, Antiochus, Hannibal, Mark Antony, Cicero—the site of the worship and famous temple of Diana. It is revered by the Christians as the place where St. Paul lived for two years, and wrought as a tent-maker; where Apollos, Aquilla and Priscilla labored, and where a little church was planted, to which a message was sent direct from heaven. This church was planted by the hand of Paul himself, and "watered by Apollos." God gave them increase and strength and influence. The little band of twelve men, was very soon strengthened by large additions. "So mightily grew the word of the Lord and prevailed," until it was necessary to have a special bishop appointed over them, and Timothy was chosen. It was in preparation for this work that Paul wrote the first Epistle to Timothy, giving him directions for his office of bishop.

We can easily imagine the peculiar temptations of this little band of Christians in the midst of this rich and idolatrous city. There were "Saints and faithful ones at Ephesus," to whom St. Paul addressed his epistle, and their faith and love was such as to cause him "to give thanks for them continually." But he recognizes their danger, and, warning them of what they had most to fear, he exhorts them "to take the whole armor of God." How well they obeyed his injunction, we do not know. In the message "to the angel of the church at Ephesus," sent 30 years later, they are commended for their good works their labor, and their patience; but "they have left their first love," and the Holy Spirit warns them to repent or their candlestick shall be removed from their place. We have no record what effect this divine warning had upon them, but the traveler to-day sees mournful evidence of the fact that their candlestick was indeed removed. Not only was the church itself blotted out of existence, but ruined walls, broken pillars, and scattered fragments of marble, are all that mark where the famous city of Ephesus once stood.

Tradition, with what degree of evidence I do not know, says that St. John, after his return from Patmos, was the successor of St. Timothy as bishop of the church of Ephesus, and that here he, as well as Timothy, was buried.

There is the ruin of what was once a beautiful mosque, which is said to be on the spot where St. John's church stood, and where the aged apostle preached. The church was enlarged and beautified by the Emperor Justinian in the sixth century, and 1,000 years later was changed into a mosque by Sultan Selim, the ruins of which are still standing.

There is an old tower standing just on the outer limits of the city, called St. Paul's prison, the tradition being that he was there imprisoned during some part of his two years' stay in Ephesus.

The first ruin which one encounters in going from Ayasoluck to Ephesus is of the temple of "the great goddess Diana, whom all Asia and the world worshipped." There is little more than the site to be seen—an excavation in the alluvial deposit of the river, some 10 or 15 feet deep, which in the rainy season is nothing but a frog pond. On this spot stood the magnificent temple which was one of the seven wonders of the world. It was seven times destroyed by fire—the first having been built 3,200 years ago. The "image that fell down from Jupiter" as mentioned in Acts xix: 35, was a rude wooden sculpture, that was always venerated, and that had been in existence some 1,400 years when alluded to by the town clerk in the theatre. It was adorned with the richest of jewels and was always kept veiled, like the holy of holies in Jerusalem, except on special occasions. The eighth temple, which was standing in Paul's time, and which was far more magnificent than any of its predecessors, was built of marble, largely through the munificence of Alexander the Great. It was 425x220 ft., and had 120 pillars, each 60 ft. high. Of this splendid temple nothing now remains but a few fragments of broken columns. The very site was lost until 1871, when an Englishman rediscovered it. The most valuable pieces of sculpture which were found can now be seen in the British Museum.

It was to make "silver shrines" for the image of the goddess in this temple, that Demetrius and his fellow craftsmen labored, and the danger to their craft was what stirred them against Paul and his companions. How well he read the signs of the times, Demetrius himself doubtless did not know when he said, "Not only is this our craft in danger to be set at naught, but also that the temple of the great goddess Diana should be despised, and her magnificence destroyed." The worship of the despised "Jesus whom Paul preached" was in time to supplant the adoration of the wooden "image that fell down from Jupiter," and within a few hundred

years the wonderful temple was completely destroyed, and its very site forgotten.

The next ruin of importance that we meet, going on from the temple, is the ancient Stadium. Its shape is like that of an elongated horse-shoe, with parallel sides. The marble gateway still remains, and contains some inscriptions. Rows of marble seats rose on the two sides, and the curved end. The total length was about 690 ft., and there was seating room for 76,000 people. This was the place where public games were held, and if 1 Cor. 15: 32 is to be explained literally, (which is by no means probable), it is the place where Paul "fought with the beasts at Ephesus." Near the Stadium are the ruins of two extensive gymnasia, in one of which, called the Serapion, John the forerunner is said by tradition to have baptized. See Acts 19: 3. The place of the tank is still shown, large enough to meet the demands of the Baptist's descendants.

The "school of Tyrannus," spoken of in Acts 19: 9, may have been in one of these gymnasia. In the "Agova Curtis," not far away, took place the colloquy between Justin Martyr and Trypho, the Jew, and also the disgraceful scene when Mark Antony rushed down from the bench of the magistrate to run after the chariot of Cleopatra, who was passing by.

The scene in the theatre of Ephesus, as recorded in the nineteenth chapter of Acts, has always had a sort of dramatic interest to me, and it was with peculiar feelings that we went into the same old theatre into which the men of Ephesus dragged Gaius and Aristarchus, Paul's companions in travel. The form of the theatre is well preserved, hollowed out in a semi-circle on the side of Mt. Prion, and open to the sky. The marble seats, which rose one above another in the form of steps, have mostly disappeared, though the places where they were can be distinctly traced on the side of the mountain. The diameter of the upper tier of steps is computed to be 660 feet, and it is estimated that the theatre would seat more than 50,000 people. The front of the theatre was, no doubt, very elaborate, with marble porch and gateway, adorned with statues, pillars and inscriptions, while the stage and its appurtenances were elaborately ornamented. Abundant proofs of this are on the spot, in the shape of a huge pile of ruins, in which are to be found sculptures of bodies, limbs, inscriptions, and elegantly carved columns. We sat in the blocks of marble where once the ancient stage was situated, and read again the 19th chapter of Acts. All the important events that ever transpired within that theatre, the grand exhibitions of oratory, music and dramatic art, sank into insignificance when compared with that tumultuous scene, which to the men of that day must have seemed the least important of them all. We seemed to see the disciples, as they stood in the midst of the excited throng, who cried, some one thing, some another, and the walls of the theatre seemed to resound again with their clamorous voices. Paul, too, with his characteristic zeal, was just outside, and seemed determined to come into the theatre, there where we were, and I verily believe he would, if some of the chief men of Asia, who were his friends, had not restrained him. Then Alexander stood forth and beckoned with his hand, as if he would make his defense unto them. But when they perceived by his long, thin face, sunken cheeks, pointed beard and Hebrew accent, that he was a Jew, they cried out for the space of about two hours: "Great is Diana of the Ephesians!" How the old theatre rang with their zealous cry! At this point, to make the scene seem all the more real, I climbed up to the topmost seat, and joined my voice with the rabble, shouting vociferously, "Great is Diana of the Ephesians!" I did not keep it up for two hours, however, for, looking down into the pit, I saw my traveling companion trying, with outstretched arms, to calm the excited populace (*i. e. me*), and I heard distinctly the words, "Ye men of Ephesus, seeing these things cannot be spoken against, ye ought to be quiet and to do nothing rashly, for we are in danger of being called in question for this day's uproar," whereupon I was appeased, and he dismissed the assembly.

Near the theatre are other agave and gymnasia, and ruins of public buildings, one of which is said to have been a temple to Claudius Caesar. Among the many sacred personages that are said to have been buried here, we find the names of Luke the Evangelist, Mary Magdalene, and Mary the mother of our Lord, who is said to have followed John from Patmos, and to have died and been buried in Ephesus. She has another grave on the island of Patmos, and another still in Jerusalem. The beloved apostle, John, is said, too, to have been buried here, as well as Timothy, the first Ephesian bishop. Of course these traditions in many instances are unworthy of credence, but there is good reason to believe that Luke, at least, found his last resting place here, for on the northeast side of the Acropolis there has recently been excavated a memorial stone, bearing a sculptured representation of the bull, the well known emblem of the third evangelist, whom Paul calls "the beloved physician."

A Great Institution.

YOUNG MEN'S CHRISTIAN ASSOCIATION—ITS AIM AND OBJECTS.

Located at No. 232 Sutter street in this city is an institution concerning the purpose and practical workings of which many of our citizens are unacquainted, but which in both these respects deserves to be known and honored by all. The objects specified in its articles of incorporation are "the spiritual, intellectual, social and physical development of young men." To influence young men to become good citizens, industrious workmen and Christian gentlemen, loyal to their homes and churches, is its sole aim and the end toward which all its work is directed. We refer to the Young Men's Christian Association, an institution of long standing in our midst. Founded in 1853, it has passed through many vicissitudes, but during the past three years it has manifested an energy and enterprise which clearly shows that the passing years have only added to its vitality and usefulness. Owning as it does a magnificent building, entirely free of debt, and especially adapted to its wants, it is peculiarly enabled to accomplish the purposes for which it exists. It is by no means an exclusive or a sectarian institution. All young men of good moral character, regardless of nationality, creed or color, whether they be Jew or Christian, are eligible to membership, with a full right to all the privileges offered by the Association. Among these privileges may be enumerated the following, maintained in accordance with the before-mentioned purposes:

RELIGIOUS SERVICES.

For the spiritual development of its members, there are special religious services, where instruction is given in the essential doctrines of the Christian faith. For the intellectual sides of their nature there are provided educational classes in German, Spanish, French, elocution, phrenology, mechanical drawing and other important useful branches, aggregating nine per week. A reading-room, a library, scientific and medical lectures, popular addresses, musical and literary receptions, and other elevating and instructive entertainments are provided towards the same end.

For their social nature, this whole institution is made to supply as nearly as possible the attractions of a home-like place of resort, where young men without homes may find agreeable and elevating companionship, and at the same time be protected from the outer evil influences which are so prevalent in a large city.

DEVELOPING THE PHYSIQUE.

Not least in importance is the physical department, in which, through the medium of one of the best gymnasiums in the country, and under proper supervision and instruction, it is sought to build up a vigorous physical manhood among its members. In addition to these the Association, though not an Aid Society, is engaged in general missionary work, and gives some attention to works of a benevolent nature, confining this, however, to young men, and those who are strictly deserving. In this line may be mentioned the Free Employment Bureau, by means of which young men who can give responsible references are assisted in finding work; the visitation of the Sick Committee, by which cases of sickness among young men are immediately attended to; the free reading-room, supplied with the leading newspapers and reviews, both secular and religious, and a reference library of several thousand good books, both free to worthy young men; finally a relief work by which the wants of deserving young men are temporarily supplied.

But are the young men of the city being reached by these inducements, is an important question. So far as the local association is concerned, this question can certainly be answered in the affirmative. The published reports show that during a recent month over 19,000 persons visited the building, 80 per cent. of which number were young men under 35 years of age. The average increase in membership during the past six months has been 75, and the building is thronged nightly, the average number of visits to the different departments being over 450 daily.

ITS OFFICERS AND PATRONS.

Many of our most prominent merchants are interested in and intimately associated with this most worthy institution. In its list of officers we find Geo. W. Gibbs, President; A. B. Forbes, Vice-president; Prentiss Selby, Treasurer; Henry J. McCoy, General Secretary and Business Manager; Walter N. Hawley, Chairman of the Board of Finance; Robert Balfour, Chairman of the Evangelistic Committee, and a number of other prominent names, such as those of Nathaniel Gray, J. J. Valentine, Captain Charles Goodall, Jos. G. Eastland, Captain S. A. Hull, E. W. Newhall, L. B. Benchley, and others, all lending not only the influence of their names, but their financial support as well.

This work is thoroughly organized and conducted on a strictly business basis. It is, however, increasing so rapidly that its income does not meet its current expenses, and the Board of Finance are obliged to provide quite a large sum in order that the Association may not be crippled in its work.

The growth of the Association has not been confined to the local institution. All over the world it has grown with great rapidity during the past thirty years. Owning property of less than \$25,000 in value twenty-five years ago, it now owns more than \$4,000,000 in real estate alone. East of the mountains it is heartily endorsed by the leading railroads. Many branches have been organized among railway employees, and to their support the various companies last year contributed over \$75,000.

The Association is certainly one of the grandest institutions in existence, and commands a larger support among business men than any other auxiliary organization of the Church.

Woman's Board Column.

In view of the appeal made to all the Sunday-schools of our churches for funds for the new "Morning Star," we are very glad to publish the following article, written by one who was herself for many years a missionary on the Micronesia Islands.

We hope the ladies of our Woman's Board will interest themselves in this new branch of Sunday-school and foreign mission work. We hear of some of them who are already enlisted and busily employed. Let us gently suggest to our busy pastors and Sunday-school superintendents that we are anxiously waiting the presentation of this cause—fearful lest our church and Sunday-school lose the opportunity of contributing to it.

We plan to publish later an account of what is being done for the "Morning Star" on the coast, and shall be glad to receive any items.

What the Morning Star Does.

BY MRS. A. A. STURGES.

[From W. B. M. I.]

The *Morning Star* makes a yearly voyage through Micronesia, calling at each mission station and taking missionaries to new islands.

She leaves Honolulu about the middle of June, provisioned for a nine-months' voyage, and laden with supplies for all the islands, and returns there usually after about nine months' absence.

The Gilbert and Marshall Islands are worked largely by educated Sandwich Island natives. On this account all of the Hawaiian churches are greatly interested in the *Morning Star*. When she leaves Honolulu, crowds of natives and foreigners assemble on board and on the wharf, to give their good byes and good wishes to the outward bound ones; religious services are held, a part of which is always the singing of the "Missionary Hymn" in Hawaiian and English, and prayer in each of these languages; then about 7 p. m. she spreads her sails, and amid the waving of hats and handkerchiefs and repeated "Alohas" (love) she glides gracefully away, all on board being greatly strengthened for their long voyage by the remembrance of the loving memories and prayers which follow them each day.

The Commander is Capt. Bray, an intelligent, earnest Christian from Boet; his wife and little daughter accompany him. The officers are a first and second mate; the cook and steward are Chinese; there are eight sailors, usually Hawaiian. There are often several Hawaiian missionaries either returning to their field, or going out for the first time, so that the whole company consists of from twenty to twenty-four souls.

The vessel touches first at the Gilbert Islands, which are about 1500 miles south of the Sandwich Islands. She usually reaches her first stopping place in about two weeks. She calls at ten or twelve islands of this group, leaving supplies of rice, sugar, poi, etc., and the clothing and household utensils they have requested sent, also the yearly mail with each of the missionaries.

About once in two or three years these missionaries are taken to one island, before appointed, for a "general meeting." This detains the *Star* from one to two months at that special group, as the missionaries must be taken to the place, ten days or more allowed for the meeting, and then returned to their several homes.

After finishing work at the Gilbert Islands, the *Star* goes west and north to the Marshall group, and makes about as many calls here. Mr. and Mrs. Bingham were the only American missionaries at the Gilbert Islands for seventeen years; then Mr. and Mrs. Taylor joined them, and Mrs. Taylor died only a few months after their arrival, and Mr. Taylor returned the next year to this country. Mr. and Mrs. Snow and Mr. and Mrs. Whitney have been the American missionaries at the Marshall Islands.

Mr. and Mrs. Snow were obliged, by his failing health, to return to this country, (he has died since), and Dr. Pease and his wife took their places.

The experiment is now being tried of having the Training School for this group of Islands on Kusaie, or Strong Island, 300 miles west.

This is a high, fruitful island, with a very small population, and it seems very desirable to take young people from this low, barren group, where there is often a scarcity of food, to this high, healthy island, where they can raise their own food, and become skilled in manual labor, as well as book knowledge. The Whitneys

and the Pease family went there, taking with them twenty-six young men and women from Ebon, one of the Marshall Islands, where the mission station has been from the first.

The king of Kusaie received them very kindly and apportioned them land.

The expectation is that these educated natives will return as teachers to their native islands, and others be brought by each trip of the *Morning Star* to the school, and thus the whole group become Christianized. The fact that each different group of islands in Micronesia speaks a different language, adds greatly to the labor of evangelizing them.

After spending two months or so at the Marshall Islands and Kusaie, the *Star* goes on west about 300 miles to Ponape, the largest of the Caroline Islands. At Ponape the American Missionaries are Messrs. Sturges, Doane, Logan and Rand.

The *Star* leaves here the yearly supplies and the precious mail, and after resting for about ten days for needed repairs and wood and water, takes one or two of these missionaries and some Ponape missionaries and goes on west about 300 miles further to the Mortlock Islands. This group is worked entirely by native teachers from Ponape. Three good men and their wives commenced a mission there in January, 1874, and others have been added since, until now there are nine couples of faithful workers. The Lord has greatly blessed their labors, giving them favor in the eyes of the people, who receive them gladly and at once obey their teachings. They build churches and dwelling-houses, take them about in their great canoes, bring them large supplies of the best food their islands supply, all without pay. The clothing and other necessities of these Ponape missionaries is furnished them by the churches on Ponape, and presents from Christians at the Sandwich Islands, so that the work at the Mortlocks is carried on without aid from any missionary society. The gospel is being carried to islands still further west, that are waiting, sometimes with a meeting-house and dwelling ready for the missionaries for which they are being.

The peaceful *Morning Star* is gladly welcomed at all these western islands. They have for years been visited occasionally by whaling and trading vessels, and these have in some cases kidnapped the natives, and treated them with other cruelties, which have led them to retaliate, and ships have sometimes been cut off. But the *Morning Star* is becoming widely known as a messenger of love, and her visits are everywhere hailed with delight. The organ, looking-glass, and sewing machine (the latter owned by Mrs. Bray, which she carries), excite great interest. The kind captain allows these Ponape missionaries to stop much on board while he is cruising among their group, thus enabling them to be with their teachers from Ponape for needed counsel and sympathy. David, one of these Ponape missionaries, was allowed to bring his Sunday-school off to the *Star* for a visit. The steward washed the paint in the cabin, and had all things in nice order for the expected visitors, but was rather disgusted to find that their idea in regard to nicety, differed materially from his own. They, just emerging from heathenism, think it very ornamental to rub their hands and face with the same yellow paint with which they formerly daubed their bodies, put on now as delicately, perhaps, as some ladies would put on their "cream white" and "carmine," but leaving marks on the white walls and doors of the cabin which it was hard to remove. The captain and his wife bore patiently, however, all the annoyance the visit of their guests involved, showed them photographs and other curiosities, played the organ and sang for them; while they in turn sang Sunday-school songs, and repeated scripture in their own language, and departed greatly charmed with their visit.

Thus something of what the *Morning Star* does will be seen. She threads her way carefully and skillfully amid these multitudinous islands, through these often difficult and intricate lagoons, bringing joy and lasting good to thousands. She is the great tie binding the American and Hawaiian missionaries to their native lands. Her coming is the one great event of the year to them. To all the native Christians in Micronesia she is almost equally dear. She brings to them their teachers, their much loved books. She is often able to help them to the clothing they now so much desire. She is received at every island where she touches with demonstrations of delight. As soon as the most far-reaching eye recognizes her "rig" from the tops of the tallest trees, the shout of joy, "Morning Jeta! Morning Jeta!" is echoed and re-echoed until the news is spread like wild fire to all parts of the island. Crowds of Christian natives assemble wherever her boats land, to receive them with Christian songs of welcome.

I cannot but express the wish that the "Stockholders of the *Morning Star*" may be able always to invest their money so that it shall bring in as rich returns as the money given for the *Morning Star* does. [The shares are twenty-five cents apiece.]

Communications.

After Two Years.

In the summer of 1881, that earnest and faithful Evangelist, Mr. Martin Luther Hallenbeck, came to Honolulu by invitation of a committee of Temperance workers. There was no arrangement for a revival made by the churches here, and in fact so many of the church members really believed a revival was little more or less than an unhealthy religious excitement, it may be doubted if the church would have invited an evangelist, possibly excepting Moody, for the purpose of "getting up a revival." Mr. Hallenbeck was invited to do Temperance work, but of course it was known that he was an earnest Christian man, and had labored with Moody. Mr. Hallenbeck himself, and perhaps two persons in Honolulu, expected a revival of religion as well as of temperance, to follow his coming. Well, he came, and the Holy Spirit came with him; and an extensive and blessed revival of religion was the result. Naturally the cause of temperance was greatly strengthened under such circumstances.

The next summer, in 1882, Mr. Hallenbeck came again to Honolulu, and this time, by invitation of the churches, to do distinctively religious work; and by the blessing of God on his efforts, another revival, more extensive than the first, resulted.

Persons not in sympathy with revivals said: "It is only a religious excitement, and as soon as it is over your churches will have a collapse, and be lower spiritually than they were before." A clergyman of the English Church said to me: "It is like a church festival; it's the same excitement. People show great activity while the festival is in preparation; but after it is over they fold their hands and do nothing, and are more idle than ever, and take less interest in religion and church work. You'll do just so," with an air of conviction which carried musing to my heart. Some prophesied the converts were moved only by excitement, and were sure to fall away when the excitement should pass.

There was really almost no excitement during the two series of meetings. I know some of the dear conservative Christians felt it was better that the church should depend for its increase on the more quiet means of Christian nurture in the family, and Sabbath-school instruction, and the regular preaching of the Word, and honestly feared the revival excitement might be injurious to the best interest of the church they truly loved, and for whose upbuilding they daily prayed.

Well, the last of all the meetings was held in Kaunakapili church, a year ago last September; and with praise and thanksgiving the Christians of the Islands can truly say the predicted collapse has not come. By this I do not mean to say the revival fervor continues unabated; that would be unnatural, perhaps; but this is true. During the blessed revival many Christians "awoke out sleep" into earnest workers for the Master, and the majority of these continue active and deeply in earnest. They are more fully consecrated, and are nearer to God than before the revival. They do far more direct personal work for the conversion and for the upbuilding of souls. Truly this is a most blessed result to follow a religious awakening. Some of the converts are also themselves active workers, and are in the way to develop into strong men and women in Christ Jesus, and by and by to be pillars in the church. There is more sympathy with the work of evangelists among Christians than before the revival, and I think it is true that there is a deeper sense of the reality and power of the Holy Spirit. Some of the converts are sleepy Christians, and are not awake to the blessed privilege of being co-laborers with Christ; while some, alas! have fallen away, and "walk no more with us."

Last Sunday, thirty-five joined Fort Street church, twenty-five on profession; and many of these date their first serious impressions and choice of God to Mr. Hallenbeck's preaching. These results of the revival have lingered with us in spite of trying circumstances in one of the churches, and this perhaps proves as much as anything that the revival was a deep and genuine work of the Holy Spirit.

As to temperance, I think there is a sharper line, since the revival, between those who are "temperate" and those who are not so. Wine is put more completely away from some homes, and the influence of some is more unequivocally on the side of total abstinence. A good number of drinking men were truly reformed, and these, trusting only in the keeping power of Christ, still stand. Not all who seemed reformed at the time prove to have been so, but the majority do still stand fast "in the liberty wherewith Christ made them free" from the chains of their appetite.

It is the opinion of those better qualified to judge than I am, that the late biennial election showed the effects of the revival. Better men were elected than have been for several years. In one district Christian women were anxious a certain candidate should be elected.

This man was elected two years ago on what was called the "liquor ticket," but before he took his seat he was converted, and became an earnest temperance worker. He had been a very intemperate young man, and of the worst morals. In the last Legislature he did good work, and was always found on the side of right and good morals and temperance. On election day the native women gathered in the yard of the court-house where the election was held, and without using any electioneering means, prayed that this man might be elected. He was elected, to the great joy of the women, who are anxious that the free liquor bill passed by the last Legislature shall be repealed this year.

To conclude, then, I would say our

experiences in Honolulu is, that a revival is a good thing, and that its effects are salutary and lasting. It is our experience that an evangelist may with great benefit be called to do his special work in a church.

The Prodigal's Return.

Some few weeks ago a young man presented himself at the rooms of the Y. M. Christian Association, on Sutter street, making himself known to Secretary McCoy, and telling him something of his troubles and asking his counsel and advice. After some preliminary conversation, the young man said that he had committed some great crime in England, having defrauded a relative of his stolen some money and fled the country to escape the penalty, etc. He had found his way to California; he had been successful, and was disturbed in his mind and had a troubled conscience, and was desirous of making restitution of his ill-gotten gains, and to do all that he could to reimburse his family and friends for the great wrong that he had inflicted upon them. Secretary McCoy counseled this young man, stranger though he was; gave him needed advice and encouragement.

The young man was encouraged by the kind treatment received at the rooms of the Y. M. C. A. He opened his heart freely to Secretary McCoy. He prayed with the stranger, who was convicted of sin, and found Christ precious to his soul. After a few days' detention here, he presented himself at the noon-day prayer meetings of the Y. M. C. A., and there made a public statement of his crime, his penitence, his conversion, and his full determination to return home to England at once, and make full restitution for all his wrong doings, let the result be what it might, whether imprisonment or a full and free pardon. To this end Mr. McCoy gave him all needed help and advice. His tickets were purchased through to New York by rail, and thence by steamer to England.

The next tidings we had from this young man, were through the New York Observer, where we find that he arrived safely at New York and attended the Fulton-street noon-day prayer-meeting, and there publicly told his story of wrongdoing, and of his conversion in San Francisco, and that he was then homeward bound to England to make full restitution in money, and to ask pardon for his errors. And there, as well as here, he desired the prayers of God's people to sustain and prosper him in his mission homeward. He stated that he had written home that he was en route, and that he had become a Christian. Well, we have now the result. Letters have been received here by Secretary McCoy, stating that he had been met on his arrival in England with open arms by his relatives and friends, who freely forgave him for all the wrong inflicted upon them, that he had made full restitution for past offenses, and that he had been received like unto the returning prodigal, an account of which we read in the Bible. Nor is this all. The young man has himself interested others to seek an interest in the Lord Jesus Christ, and writes to this city in a manner to lead us to hope that the seed thus sown here by the Y. M. C. A. will be instrumental in doing great good to others. H. C. B.

A Sudden Case of Conversion.—Mr. Charles R. Train, some time Attorney-General of this ancient Commonwealth, tells of an incident that happened in his father's church in Framingham, "many years ago." It seems that his father was a Baptist minister, had long wanted instrumental music in his church, but had been opposed by several prominent members of his congregation, notably by Mr. Ben. Haven, a neighbor and friend, who loved the old ways and was set against innovations. But at last the pastor, who was one of the "quiet kind," and apt to carry his point, got a man into the church who brought with him his bass-viol, prepared to accompany the singing of the congregation. Old Mr. Haven walked into the church and took his seat in the front row of pews, putting his hat, as was customary with those who sat in higher seats in the synagogue, upon the communion table. The opening prayer was over, and the first hymn given out, when the strains of the viol sounded through the church. Amazed, Mr. Haven rose in his place, gave one look up into the gallery, where the offending musician was bending to his work, seized his hat and marched down the broad aisle in high indignation. Getting outside he tried to put on the hat, but found that by mistake he had taken one several sizes too small for him; in fact, a boy's hat. This gave pause. He stopped, reflected, made up his mind that he was wrong, and that this was a direct sign from heaven to prove it to him. So he walked meekly back up the aisle, restored the hat to the communion table, took his seat, and never again opposed instrumental music in the house of God. About the most sudden case of conversion on record.—[Boston Sunday Budget.

The fund for the maintenance of the Astor Library is \$410,000, and the endowment fund amounts to \$1,366,283.50. At the date of the thirty-fifth annual report the number of volumes in the library, exclusive of pamphlets, was 203,429. During the year the number of readers was 57,013, an increase over any former year. The use of the library is confined, by the hours it remains open, to those who can afford to control their own time, and to spend their days in its alcoves; it offers no facilities for the working-man and the poor, who may wish to consult its treasures. It is neither open evenings or on Sunday, and only during the business hours of the week. It cannot well be said to be a public library, and perhaps was not intended to be.—[Churchman.

The Waldensian Church have sent out their pioneer missionary, Rev. M. Weitzel, of Nice, who goes to South Africa.

Literary.

We want to say a good word for *The Continent Magazine*, published weekly, 23 Park Row, New York, and conducted by Albion W. Tourgee. While its literary catering is good, and its illustrations spirited, and it has published some of the best serial stories, the tone of Judge Tourgee on the great vital question of Education at the South is uncommonly and incomparably intelligent, earnest manly, and it means business. They who like to see writing that has soul in it, will do well to subscribe. \$4 00 a year.

"Easy Divorce, its causes and evils. A social study. By Rev. I. E. Dwinell, D. D." is published in a pamphlet, and deserves a wide circulation.

The "Englishman's Illustrated Magazine," for March, sets an attractive table. It contains contributions from William Morris, and from the author of John Halifax; from Walter Besant and Charlotte M. Yonge. Its illustrations are admirable. More specimens of Sir Joshua Reynolds' portraits are valuable historically as well as artistically. "Shakespeare in the Middle Temple" gives some interesting sketches; and how beautiful is Cornwall as seen in these engravings! Then the appearance of the magazine is very attractive. Only \$1.50 a year; Mac Millan & Co., New York.

The *Homiletic Monthly* is certainly an incentive to a preacher and pastor. It has won a high place for itself. Funk and Wagnalls, 10 and 12 Day street, New York.

The *Missionary Review* has entered on its 7th yearly volume. It is edited and owned by Rev. R. G. Wilder, at Princeton, N. J. We do not share Mr. Wilder's views and criticisms, altogether. We think he is impracticable in some of his notions as to the societies and the way they should be administered. He also "goes after" the administration of Boards, as if he had a more than healthy sensitiveness. But he makes a magazine that gathers facts from a wide survey, facts that would require a great many documents to furnish. He is a host on statistics. \$1 50 a year.

RECEIVED.—Report of 18th Industrial Exhibition of the Mechanics' Institute.—The Sideral Messenger, March, 1884; Northfield, Illinois, ten times a year for \$2.00.—Vick's Illustrated Monthly Magazine, March, 1884; James Vick, Rochester, N. Y. Always delightful. \$1.25.—"The Critic and Good Literature" is published weekly by J. L. & J. B. Gilder, 18 and 20 Astor Place, New York. \$3.00 annually. It is good, and will keep one posted as to the current issues of the leading houses.

F. H. Revell, Chicago, has sent us "The Way to God, and How to Find It," by D. L. Moody. It contains nine of the evangelist's sermons. We do not need to state their quality. The world knows that Mr. Moody knows how to put the great business of the soul so that every man may see it.

Thomas Y. Crowell, New York, publishes "Oceal's Summer," by E. B. Hollis. It is a story, but life is too short for us to gauge its merit.

In his discourse preached at Jackson, Mich., Feb. 17, 1884, Rev. Dr. G. W. Hough speaks with his wonted vigor and breadth and high tone on "Intemperance, its cause and cure." "Our motto is, law for the saloon-keeper; right training for the young."

If one wishes to get a strong number of the monthly magazine of the American Institute of Christian Philosophy, called *Christian Thought*, he should obtain the double number for February and March, which contains the paper of Rev. Dr. W. H. Platt, now of Rochester, lately of Grace Church, San Francisco. The paper is on "Supernatural Morality," some consideration of Herbert Spencer's data of Ethics. We acknowledge the courtesy of Dr. Platt in the copy before us.

Andrew James Symington has written a little book, "Hints to our Boys." Lyman Abbott introduces it. He thinks fathers might read it to and with their boys. We wish they would. Not that the advice is better than ever has been given, but it is sensible. Would that the boys would take these Hints from somebody. T. Y. Crowell, N. Y.

James William Kimball has written a great deal on practical religious topics. He has written as a layman. He speaks directly, heartily, addresses himself to the main question of Christian life, love and service. We have, in a volume entitled "The Christian Ministry Miscellaneous for Candidates," a collection of his papers bearing on the qualifications and spirit of those who would win souls. They will be read with profit. They strip off many things which conceal the main errand. Published by J. A. Whipple, Boston.

I desire to know the author of the following lines: "It chills my blood to hear the blest Supreme Rudely appealed to on each trifling theme; Maintain your rank, vulgarity despise. To swear is neither brave, polite nor wise: You would not swear upon the bed of death, Refect, your Maker now may stop your breath."

Cowper and Atkins, English poets, have been searched through for these lines. Literary men have been consulted, the editor of the San Francisco Call has had the question, the Boston Congregationalist and Boston Transcript have published the lines and asked for an answer, but thus far all in vain. L. P. F.

One of Queen Victoria's sons, the Duke of Albany, is patron of the Oxford Diocesan Temperance Society; another, the Duke of Connaught, was a total abstainer during the Egyptian campaign, to the great benefit of his health, as he believes.

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A silence like the hush of fear
Fills all the house this summer day;
Familiar accents stifle near,
Or fade in murmurs far away.

And breaking as from distant gloom,
A face comes painted on the air;
A presence walks the haunted room,
Or sits within the vacant chair.

The lightest wind that shakes the glass,
The sound that stirs awhile the street,
Seems to the listening heart, alas!
Like footfall of beloved feet.

And every object that I feel
Seems charged by some enchanter's wand,
And keen the dizzy senses thrill,
As with the touch of spirit hand.

At morning in the rosy flush,
At noon in the bright glow,
At evening in the golden hush,
At night as pass the minutes slow.

A form beloved comes again,
A voice beside me seems to start,
While eager fancies fill the brain,
And eager passions hold the heart.

S. CLARKE.

—[Chamber's Journal.]

"He that believeth Hath."

BY REV. A. J. GORDON, D. D.

"He that believeth on me hath everlasting life," is a promise remarkable in this particular: viz., that it is its own fulfillment. That is to say, it is not a pledge that if you do a certain thing you will receive a certain thing; but that, if you do a certain thing you have in the very act of doing it the greatest blessing that God can confer upon a soul. There is always just this difference between God's pledges and man's: the one is promissory, merely, and the other self-fulfilling; or, rather, self-fulfilled. I hold in my hand a bank-note, and I read upon it, "The bank will pay the bearer" such a sum. I hold in my other hand a flower seed, and I read in it one of God's own sweetest pledges, not that I shall have a flower, simply, but that I have it in germ, in embryo, already. The gold is not in that bank-bill. But the flower is in that seed, wrapped up in certain possibility, hidden from sight, but as certain to appear, if I plant it, as that the sun will rise to-morrow. "He that believeth on me," says Jesus, "hath everlasting life." Why? Because to believe is to have taken the seed of eternal life into the soul through faith—that "incorruptible seed," as the Scripture calls it—that seed that holds heaven in embryo, that enwraps the possibilities of a glorious and glorified life in itself. Hence that wonderful present tense, "Hath everlasting life." And the reason of this is as clear as day, when we turn to the Scripture record. "And this is the record," says John, "that God hath given to us eternal life; and this life is in his Son." "He that hath the Son, hath life; and he that hath not the Son, hath not life." Have you the Son, readers? You have if you have honestly and from the heart taken him to be your all in all. And if you have him, you have life. And you are as sure of that as though you saw it written in letters of light on the sky. If you honestly believe in Jesus Christ, and take him as your Saviour, the seed of God is in you.

But let me pray you, timid believer, not to try to assure yourself that you have eternal life by dissecting that seed and scrutinizing it with the microscope of self-inspection. Plant it in the soil of instant obedience, water it with the prayer of a grateful and trusting love, and mark me, before a month has passed, your soul will be all blooming and fragrant with the odors of a Paradise regained.

But if you say I cannot rest in Christ till I have the assurance in my own happy feelings that I am born of God, then you see you are not willing to trust Christ. He says, "Verily, verily, he that believeth on me hath everlasting life." And you say, "Yes, Lord; but only show me this everlasting life; let me read my title to it in a happy heart; let me have not only thy promise to pay, but give me the gold in hand, so that I can see it, and handle it, and then I will believe." A true faith will say, rather: "I have my Lord's promise; it is enough. I will fling away my doubts, and though I cannot see a single step before me, I will go forward." And I have never known it to fail, that the man who follows Christ without waiting to see the way, begins to find the way.

"The steps of faith fall on the seeming void,
And find the Rock beneath."

Nor is it a thing of possibility alone—the germ of immortality, simply, that we have when we believe. Already the blessed experience of life eternal has begun within us. The Apostle speaks of believers as those who "have tasted the powers of the world to come." Long before the river reaches the ocean does it begin to taste its powers. Its waters are flavored with its saltiness; its banks are green with its peculiar vegetation; its surface is stirred with the motion of its commerce, and its depths with the life that passed through its paths. So that eternal life which we have now in Christ is not another life than that which is to come. It is its earthly counterpart, fed by it, and hastening to be swallowed up in it. And already we taste its powers in joy that springs from its near experience; in fruits that have been borne up to us upon its incoming tide; in breezes that are cool and healing, because laden with its secret life. Let us glory in our heritage; let us live as in a present heaven; let it be our daily task to bring forth the fruits of life eternal in all holy living, in all purity of thought and motive, till we enter on its full fruition, and are satisfied by its unceasing joys.—[The Watchword.]

The first great thing in religion is, to receive Christ; the second is, to live upon him; and the last, to be forever with him.

An Orange Grove.

George Rice, the well known publisher of the *Rural Californian*, furnishes the following:
"Knowest thou the land where the lemon trees bloom,
Where the gold orange grows in the deep thickets' gloom,
Where a wind ever soft from the blue heaven blows,
And the groves are of laurel, and myrtle and rose?"

There is a fascination in the very name of "An Orange Grove," and to the new-comer, who has made up his mind back in his old eastern home to come to California, an orange grove is the dream of his fondest hopes. But for the reality: instead of lying in the green grass under the evergreen foliage of the orange, lemon and lime, with the fragrance of orange blossoms or the golden spheres overhead, you will find the soil most thoroughly cultivated; not a blade of grass or a weed is allowed to grow.

Citrus fruits require a great deal more attention than any other fruit grown in Southern California, but in return, are the most profitable. The following estimates are essentially correct, and will give the reader an idea, at least, of the cost and possible profits:

	COST.
Ten acres orange land @ \$150.....	\$ 1,500
Breaking and leveling same.....	100
Budded trees (750) 24x24 ft @ \$1.....	750
Planting and irrigating.....	150
Cultivation, irrigation and wrapping.....	100
Second and third year's attention.....	300
Fourth and fifth year's attention.....	400
Taxes and incidentals.....	200
	\$ 3,500

This is the expense account. There will be some receipts. If good budded trees are planted, the third year will give a little fruit; the fourth year still more, and at the end of the fifth year there will be quite a fine crop. Supposing the owner of the above orchard has done his own work, and also used the ground between the rows for other crops, the cost is materially reduced. It can safely be estimated, soil, location and quality of trees being good—that at the end of five years the orange crops will have paid for land and all expenses. The ultimate profits to be derived from orange culture are undoubtedly good, in many instances large, and in a few enormous.

The ten acres above mentioned, if judiciously located, properly planted, cultivated and attended, will, at the age of eight to ten years, yield a revenue of from \$300 to \$500 per acre, and after that an income of \$5,000 can be safely counted on. It is fascinating, once in bearing, but too many undertake to wait on mortgages, until the golden fruit comes in, and before that day comes, the wise man, who lives in the house that fools build, has collected his mortgage, and gathers in the crop.

Women as Cashiers.

Although hundreds of women hold positions of financial trust in the country, we have yet to hear of one of them being guilty of embezzlement or defalcation, says the *Albany Journal*. The evidence clearly sustains the position of those who believe that women are qualified, morally, physically and intellectually, for the handling of money in stores or in banks. General Spinner, who first introduced women into the United States Treasury as clerks and accountants, left on record a striking testimonial to the efficiency and integrity of the sex, and no one had a better opportunity to study the question than he, who at one time had 1,000 women under his direction engaged chiefly in handling money. He testified that they could more accurately and rapidly than men; that their ability to detect counterfeit notes proved to be superior in almost every test; that they were, without exception, honest; and were invariably more careful and painstaking in their work. Complaints of inaccuracy and carelessness on the part of men were made frequently during General Spinner's administration of the United States Treasury, but such complaints against lady clerks were few. The shrewdest and quickest detectors of counterfeit currency were women, and in cases of dispute as to the genuineness of money, Gen. Spinner invariably took the judgment of a Miss Grandin, who was for a long time employed in his bureau. In speaking of her ability in this particular one day, Gen. Spinner said: "If I were a believer in clairvoyance, I should say that she possessed that power; but I am not, so I call it instinct." Although there are several thousand women employed by the Government as clerks, accountants, postmistresses, and in other capacities, not one has ever proved unfaithful to her trust. Many have been discharged for incapacity and for other reasons, but never one for dishonesty. These points are worth the consideration of merchants and bankers, particularly now, when there seems to be an epidemic of embezzlement.—[Ex.]

An Excellent Plan.

When a girl is ten years old, she should be given household duties to perform according to her size and strength, for which a sum of money should be paid her weekly. She needs a little pocket money, and the knowledge how to spend it judiciously, which can so well be given by a mother to her little girl. She should be required to furnish a part of her wardrobe with this money. For instance, if she gets ten cents a week, she should purchase all her stockings, or all her gloves, as the mother may decide; and doing this under the mother's supervision, she will soon learn to trade with judgment and economy. Of course, the mother will see to it that the sum is sufficient to do this, and yet leave a trifle for the child to spend just as she pleases. This will supply a healthy stimulus; it will give her a proper ambition and pride in her labor, and the ability to use money properly. As she grows older these household duties should increase, with a proportionate increase of money paid for the performance of them. We know of a lady who divides the wages of a servant among her three daughters. There is a systematic arrangement of their labor, which is done with a thoroughness and alacrity rarely found, either with a hired girl, or a daughter who feels that she has to do it with nothing to encourage and stimulate her in the work.—[Woman's Journal.]

Bishop Gilbert Haven, one of the most positive men ever elected to the Methodist bishopric, and therefore one of the most lamented in his death, presided over the Texas Conference in 1878. Certain facts were brought out about the character of two of the colored ministers which caused the Bishop to speak very strongly in rebuke, assuring the Conference that, in the region he came from, such conduct, if proved, would send men to the penitentiary and not into the pulpit. The next morning he gave out the hymn, "A charge to keep I have," and called on a colored brother to pray. His prayer is still remembered, and was as follows, as given in *The Southwestern Advocate*:

"O Lord, thou art honest, great art thou; nothing dat am unclean an' dishonest can tuch de. O, Lord, come an' teach all classes an' colors de lesson ob honesty; make um honest wid dare tongues, dare feet, dare hans an' dare heads. O, Lord, make um honest inside an' out, in de dark an' in de light. O, Lord, sweet Babe ob Bethlehem, come and bress our Bishop; front an' fight his ebery battle; send him throw dis world like a pigeon on de wings ob de eagle, an' when de race am run, an' de last battle am fought wid dat ole serpent, de debil, an' dar am no more for him to do in dis world, let him mount de chariot an' hab a short ride home; an' den, Lord, on de plains ob glory, himself all covered wid glory, let him ground his arms near de throne ob de Lamb, an' lib, an' rest, an' shout, foreber an' eber."

This prayer was uttered with a well-controlled and musical voice, with a power and pathos no one could forget. At the close a volley of "amens" arose from all who were in the house.—[Independent.]

"I Know—I know"—faintly whispered a dying girl, as she neared the closing hour of life. Unable to finish the sentence, her father repeated, "I know that if the earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands eternal in the heavens." She replied, "That's it." To her, death was not "a leap in the dark," but a joyful removal from her frail earthly tenement to her endless home above. A timid, shrinking Christian in life, she met the last foe with composure, assurance and hope. Death to her had lost its sting, and the grave its terror. She feebly exclaimed, with perfect calmness, "It is so easy to die!" So it is to the Christian, who enters the dark valley, leaning on the arm of his beloved. "Let me live the life of the righteous, and let my last end be like this."—[Ex.]

A QUEER PARROT.—Parrots are queer creatures, and like monkeys, sometimes seem like a very burlesque upon humanity. One South American bird had unfortunately learned on shipboard the habit of profane language. The mate, a little ashamed of the creature's profanity, undertook a cure by dousing it with a bucket of water at each offense. Polly evidently imbibed the reproof, for during a gale, when a heavy sea broke over a hen-coop, and deluged hens and cocks pretty thoroughly, she marched up to the dripping fowls and screamed out, "Been swearing again, ha'n't ye?"—[Editor's Drawer, in Harper's Magazine for April.]

There is in our day a marvelous idolatry of talent. It is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm between these two things: goodness is one thing, talent is another. When once the idolatry of talent enters the church, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.—[F. W. Robertson.]

The will of the late James F. Clark, Cleveland, gives to the Protestant Orphan Asylum, \$10,000; to the Women's Christian Association, \$5,000; the Children's Aid Society, \$10,000; the American Bible Society, \$10,000; the Board of Foreign Missions of the Presbyterian Church, \$10,000; the Board of Home Missions of the Presbyterian Church, \$10,000; Oberlin College, \$25,000.

By the will of the late Stephen Williams, of Roxbury, Mass., the Hampton, Va., Normal School receives \$20,000; the Home for Little Wanderers of Boston, \$20,000; the home for Aged Men, \$5,000; the Home for Aged Women, \$5,000. The remainder of the estate is divided between the Roxbury Home for Children and Women and the Roxbury Charitable Society.

Are you not surprised to find how independent of money peace of conscience is? And how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—[Dr. James Hamilton.]

Nothing is intolerable that is necessary. Now God hath bound thy trouble upon thee by his special providence, and with a design to try thee, and with purposes to reward and to crown thee. These cords thou canst not break, and therefore lie thou down gently, and suffer the hand of God to do what he please.—[Jeremy Taylor.]

Nothing is more expensive than penury; nothing more anxious than carelessness; and every duty which is hidden to wait, returns with seven fresh duties at its back.—[Charles Kingsley.]

Mrs. Catharine Burkhart, of Plainfield, Ill., deceased, has given to the Missionary Society of the Evangelical Association the sum of \$5,000.

If you would learn self-mastery, begin by yielding yourself to the one great Master.—[Lobstein.]

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If your grocer does not keep it. There is one point to be observed—the directions must be followed; they are so simple that a child can use the Soap, but they must be strictly followed in order to secure the benefit promised. Read them: DIRECTIONS.—All we do to our clothes is to put them in a tub of warm water; then take out one piece at a time; soap light; be careful to touch soiled places; then roll up and put them back under the water. Let them remain from one-half to an hour; then take them out, rub lightly, and the dirt will disappear. Should any dirty spots remain, soap those places again; put back as before; then rinse in warm water; then to the blue water, using less bluing than usual; then wring and hang out, and you will find your clothes cleaner, whiter and sweeter than can be done with any other soap or compound.

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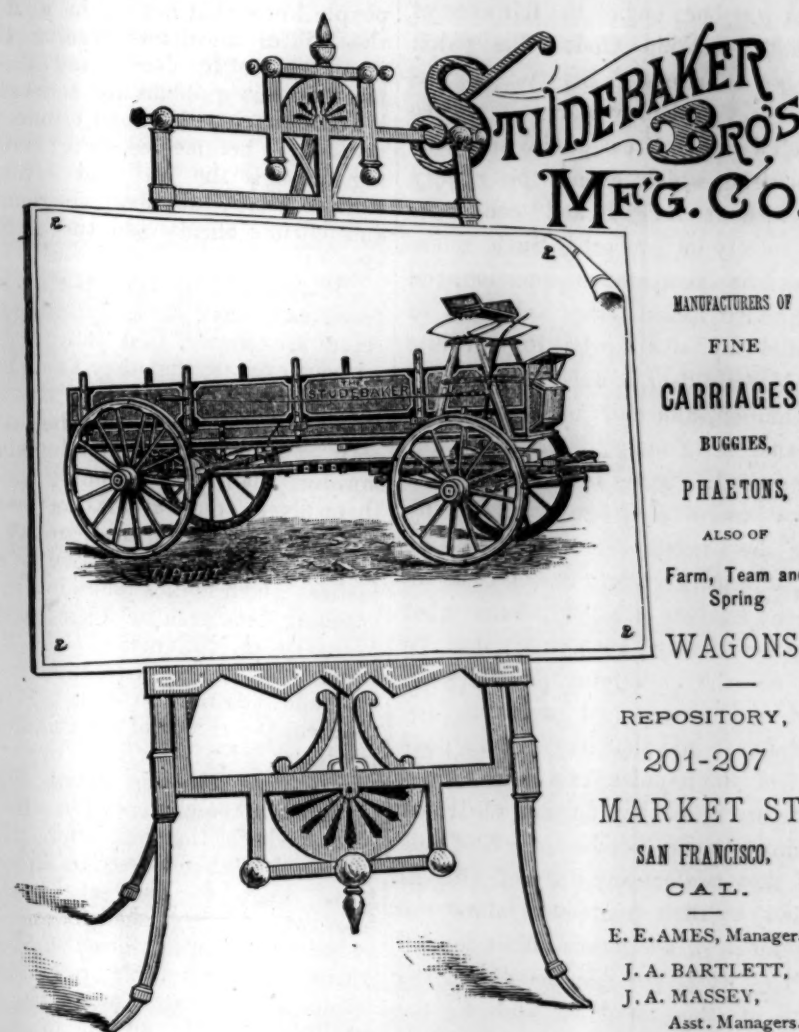
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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, April 2, 1884.

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The address of the Rev. Walter Frear of West Oakland, before the students of the Pacific Theological Seminary, last week, was on "The Pastor in Relation of Citizenship." The address was made without visible notes, and was somewhat as follows: The pastor does not cease to be a citizen. He has still the duties, rights, and responsibilities of a man upon him, for the most part. He need not hold civil office, but should vote, and seek to purify and ennoble all kinds of politics. He should remember that this is God's world. God had, and has, a chosen people in it. Governments are in some sense ordained by God. Every one is born into the world, in society, and in the relations of citizenship. Human government, like the family, is divine and sacred in origin, and the sentiment of loyalty dwells in every bosom. The blessings of good government are second only to those of religion itself. America was born out of the felt need of freedom to worship God. The pulpit should be a fortress of liberty. It was so in our revolutionary war. It was so in our civil war. Great public questions are ever rising which cannot be rightly solved without religion, and cannot be left to society in general. Such questions as the Temperance question, the Civil Service Reform, the Relations of Labor and Capital, and what Pres. White calls "Mercantilism," must receive pastoral attention, and must be settled rightly, because religiously, before they will remain settled. So let every pastor see that he makes men better citizens by making them better Christians; that he be himself no partisan; that he be an intelligent student of public affairs; that he pray for those in authority; that he preach on the underlying principles of society and government as fitting occasions arise; and that he urge his people to feel the impulse of a high Christian purpose in all they do, and regard it as a failure to do their best for God and man if they neglect any duty of citizenship, and by their remissness allow the management of all public affairs to fall into the worst possible hands, to the damage of the republic, and to the hindrance of the kingdom of God.

A brief abstract of one of last Sunday's sermons is the following: All true Christians are ambitious, in the good sense, of glory, honor and immortality, "of which eternal life" is the rounding out, and consummation. And all such Christians are as thus rewarded with eternal life, are those who consciously, deliberately, and of set purpose seek these things. Modern society, as mirrored in "the press," is ambitious of mastery in the ring, in the opera, in the race for wealth, in the circles of beauty and fashion, and does little seeking in the apostles' direction. Some also who think, in a way, about the matter, fancy that "eternal life" will fall to them like a heritage, though they have capacity neither to appreciate nor enjoy it. But all who really seek for glory, honor and immortality, and are rewarded with eternal life, do so in a special way; that is, by "patient continuance in well-doing." How poor are ritual, amulet, and mass, for a reliance. How inadequate any title coming from legislation, law, contrivance, machine. How slight the evidence of title, from the groping of last years, the feeble acts of old age, or the death-bed experience. Only the life-long devotion to doing God's will gives assurance. Anything short of that can only start a presumption, foster a seeming, or raise a hope.

The great Mexican Central railway is now completed. One can go by rail from Washington to the "Halls of the Montezumas." The U. S. Senate has ratified the treaty of reciprocity between the two republics, which has long been pending. Now the way is opened for all those forms of intercourse by trade, travel, and printing which reform, enlighten, refine and Christianize nations, communities and governments. Other railways will be built. The best industries of Mexico will be stimulated. All kinds of merchandise will be cheapened. The price of labor will be raised. The people will read more, think more, want more, and consume more, and will improve by the process. Wealth comes by intelligence, industry, enterprise, security of property, and well-paid labor. These all come of true ideas of right, justice, and all moralities. And these are best promoted by Christianity in its simplest, purest forms.

Mob or Magistrate.

This is the title of an article in the April Century, which has the following: "During the year which has just closed, the telegraph has reported fifteen hundred and seventeen murders in the United States. * * * During the year 1882 twelve hundred and sixty-six murders were reported. * * * Over against the fifteen hundred murders of the last year, we have the report of barely 93 legal executions. Many of these must have been cases in which the crime had been committed during 1882, while many of the criminals of 1883 had not yet been brought to trial. It is not, however, far from the truth to say that, while thirteen or fourteen hundred murders are committed in this country every year, fewer than a hundred of the murderers suffer the extreme penalty of the law. When the wilful slayer knows that he has thirteen chances out of fourteen of escaping the full penalty of the law, the deterrent influence of punishment cannot be said to be very powerful. * * * The same year that witnessed ninety-three legal executions witnessed one hundred and eighteen lynchings. The lawless executions outnumber the lawful ones by twenty-five per cent."

"No very profound philosophy is required to explain the relation of these facts. The inefficiency of the machinery of justice has led to the introduction of these barbarous methods. In some of the States adultery is regarded by the law not even as a misdemeanor. What wonder that private vengeance sometimes rushes in to redress a mortal injury of which the law refuses to take cognizance. But it is not so much defective legislation as inefficient administration that produces lawlessness. The laws against murder are strong enough; but when the people know that not one in a dozen of the wilful murderers receive the just recompense of his deeds, and that technicalities and quibbles are constantly allowed to shelter the worst criminals, they themselves become desperate; and, breaking through the just and salutary restraints of law, they deal vengeance right and left in a bloody and turbulent fashion."

"It cannot be too often nor too strongly proclaimed that these lynchings themselves are crimes; that they furnish a remedy which is worse than the disease. When a score of men can find no better way of expressing their detestation of murder than by becoming murderers themselves, our civilization seems to have reduced itself to an absurdity. * * * Nevertheless, the failure of criminal justice, which makes room for mobs and lynchings, is a greater disgrace than the savagery of the mobs. The fact that thirteen out of fourteen murderers escape the gallows is the one damning fact that blackens the record of our criminal jurisprudence. No American ought to indulge in any boasting about his native land, while the evidence remains that the laws made for the protection of human life are thus shamelessly trampled under foot. * * * The fact that the American bar is distinguished for its fertility in the invention of these vicious expedients, by which trials are endlessly protracted, and the processes of the laws are fatally entangled, and the minds of jurors are hopelessly confused, is a fact not greatly to our credit, but it throws a flood of light on the figures we are studying. * * * The only classes of persons interested in maintaining the present state of things are the criminals and the criminal lawyers; and it is not for their exclusive benefit that society is organized. The contrast between the swift, firm, and sure methods of English and Continental courts in dealing with great criminals, and the tardy, feeble, and abortive methods of our own, should sting our national pride to some energetic measures of reform. The people must rouse themselves to demand a more vigorous enforcement of the laws, and they must see to it that judges and prosecuting attorneys are chosen who have the ability and the will to bring evil-doers to justice. * * * When it shall become evident that the notorious and wilful murderer generally receives a speedy and impartial trial, and suffers the just penalty of his crime, the day of the lynchings will soon come to an end. This is not conjecture; the experience of many a frontier community illustrates our proposition."

The foregoing we had hardly read in the Century, when there came to us, flashed over the wires, the report of the terrible riot in Cincinnati on last Friday night, Saturday and night. A brutal murder had been committed, the murderer was tried, convicted of manslaughter, and sentenced to prison for twenty years. This outrageous travesty of justice enraged the people; a large mass meeting was held, from which an unorganized mob rushed to the jail determined to lynch the murderer. The authorities resisted, soldiers marched to the assistance of the police; the mob became wild with excitement, the court-house is set on fire, over a million dollars' worth of city property is destroyed, and over forty persons, it is reported, were killed, and many more wounded.

See here the terrible results from the wicked failure on the part of the constituted authorities, duly to punish crime. The murderer is safe in prison, while good men who attempted to do what ought to have been done legally, have been shot dead in the streets. Mobs must be put down. No doubt in this one were soon found the baser elements in Cincinnati, ready for fire and pillage and blood-shed. Such anarchy and riot must be stopped quickly, and at any

cost. "Nevertheless, the failure of criminal justice, which makes room for mobs and lynchings, is a greater disgrace than the savagery of the mobs."

Pere Hyacinthe and Catholic Reform.

BY REV. DR. BARROWS.

The Dr. took for his text, on Sunday evening, March 23, James i: 25, "Who so looketh into the perfect law of liberty, and continueth therein, shall be blessed in his deeds," and made fitting reference to Pere Hyacinthe and his great movement in France. The Dr. has had most excellent opportunity to become conversant with the interior thought and history and mission of Pere Hyacinthe, during several interviews with that distinguished reformer. Referring to Pere Hyacinthe, Dr. Barrows said:

Having discussed the definition of the law of liberty and the method to be adopted with reference to it, we are prepared to consider the practical illustration of it in the present era of religious thought in the Protestant and Catholic world. The prominent figure in this movement, in the Catholic Church, is the distinguished man now tarrying for a brief visit among us—Pere Hyacinthe. His history is remarkable and throws light over the whole great question which has acquired a world-wide importance. He belonged to the renowned French family Loysen. His father was at the head of the educational system of Paris, and his uncle, Charles Loysen, for whom Pere Hyacinthe was named, was a poet of distinction, whom the Government of France honored in life, and at his death erected a marble slab to his memory.

From childhood, Pere Hyacinthe was familiar with the Bible, being brought up as a member of one of the old French families where the reading of God's word and the family altar were strictly and devoutly regarded. To the quiet imperceptible infusion of the gospel truth in his home may be traced the secret of Pere Hyacinthe's discernment of the real simplicity of the gospel, and his later espousal of the spirit of the gospel as against its letter. Fitted for the priesthood, he entered upon his work as a priest in Paris, and with loyalty to the Church and fidelity in the place where he was stationed for service in the Romish Church, he did the bidding of his superiors. But the truth was working within him. He saw the opposition between the Liberal and the Jesuit. He felt the force of the mandate of the Church, and he hoped, by seclusion and by an utter abandonment to the spiritual formulas of the Romish Church—shutting himself out from the world—to work off what he deemed might be a passing influence, but which, as events have proved, was the very spirit of God. It is doubtful if the record of any man, more than that of Pere Hyacinthe, has been filled with these two contending, struggling thoughts prior to the birth of liberty in the soul, namely, conscientious fealty to the Church, and the strivings of that touch of truth whose kindled spark at the hearth-stone of his father's house was burning towards a wider flame with every breath from the court of Rome. This contest continued, and he remained a faithful servant of the Church until the expectation of the great council loomed up to view in the horizon of liberty of thought. He and all liberals were looking for this as a council to represent Catholicity of sentiment and true unity, and liberty in spiritual things. The term Christian, as opposed to both Protestant and Catholic, was to be the nucleus of this assembly. Rome was non-committal; she always has been when it served her purpose best. What use to swing the battle axe, what purpose in the guillotine, when she could better progress standing in the shadow of a purpose whose secret she alone possessed.

But the boy at the family altar is likely to become a prophet in the arena of public religious advance. Spiritual things are spiritually discerned. To learn the alphabet of spiritual things in youth is to be able to project a spiritual literature, unwritten and prophetic. This was the fact with reference to Pere Hyacinthe. Long before the council assembled, he discovered, by the very intuition of truth within him, that it was to be not only not distinctively Christian, but not even ecumenical. The storm burst before the council assembled. His fears proved, in the result, to be well founded. The devout disciple of the Word had become a Prophet of the Lord. He was urged by friends to take no steps until the council convened, but that would have been too late for his purpose. His object was to protest against its assembling for merely Romish rule and Papal authority. He uttered his manifesto, and the year 1869 witnessed his open opposition to the Church of Rome. He was ordered back to the Convent. To go back was to retract—to retract he would not. On the basis of his protest opposing the abuses of Rome, and denying the infallibility of the Pope, he stood shelterless, and declared by his position that shelterless he would stand rather than accept the covert which tyranny would build, or tread in a pathway which Rome hewed out for her subjects. He has been criticised because he did not come out from the Catholic Church, but into what should he go? Where would he enter? He was fighting for a simple idea of union, and as we shall have occasion to show later, it was an impossibility for him to go out and into anything less, for there was nothing else to which he could go. He stood for Catholic reform and Christian unity. As a Protestant he could have had no access to those for whom he was laboring; to continue in the Romish Church he declined to do. He took his position where the Church was born; neither Roman Catholic nor Protestant,

but Catholic, in the truest original sense, uttering, as the most precious thought to him, what, my Christian friend, you have written into your own creed, but which you do not practice, possibly, as well as he, "We believe in the Holy Catholic Church." That clause is the corner-stone and foundation on which Pere Hyacinthe stands to-day. But it may be asked, and it should be asked, what is the vital factor in Pere Hyacinthe's idea—what is his position to-day? We doubt if it is very clearly understood by the mass of the people. In addition to what has been written upon the subject, several interviews which we have been privileged to enjoy may enable us to state briefly what that position is, so that we may all more clearly understand it. The phrase Unity, not uniformity, may be taken as the key-note of his position. The Church is a divine institution in the sense that it is a body of believers held together by the united fellowship of Christ; yet all come to him in different ways and are helped by different methods. The methods of coming and the helps are minor considerations. The sun is the same object; but there are no two individuals whose lines of vision stretching from the retina of the eye to the sun ever cross each other. You may go down into yonder hall and watch 2,000 people from different sides of the house looking at each other through the lens of the glass, but the point of vision and the line of vision are absolutely isolated each from every other throughout the entire house. The twinkling of the stars tremble in lines of vision as multifarious and as multiplied as there are individuals looking at them. Would it aid one's individual conception of the sun, or the person, or the star, to insist upon his adopting your focus and denying the right of his own? Would it in these illustrations be possible to insist upon that method without an entire demoralization of any perfect vision? Nay. If to turn the glass to the right or to the left help another man's view of the planets, you should not insist upon any other method. Whatever helps the individual material sight should be hailed as an accessory to the universal true conception of the object. In spiritual things and in his attitude towards the Church and truth, this is exactly Pere Hyacinthe's position. A different man from Luther, he advocates the same ideas. What Luther would strike at with a sledge hammer, Pere Hyacinthe, from his temperament, would pierce with a canonic needle. A reformer, yet a healer; insisting not so much upon his own rights, as the spiritual freedom of other people. Hence he is a believer in the National Church, not in the sense of an established church so much as a National Church where the peculiarities which are connected with national life, the constitutions of peoples the distinctive characteristics of nations, which makes Germany Germany, and America America, and yet holds them to the general idea of good government and healthful law, but in their execution distinctively German or American, may prevail in the Church. Unity, therefore, rather than uniformity, is the thought. Unity is liquid, healthful, expansive, full of fellowship, yet bound by the closest of ties to the one central point of unity.

Unity wastes its energies on strictness of details, methods, formulas, constantly deflecting from a living fellowship into a death-giving, inertia—destroying, despotism. What Pere Hyacinthe aims at and believes in, is not a breaking up of local subdivisions of the Catholic Church, but in burying as words Protestantism and Roman Catholicism in the same grave, swaying above them in the richer soil an "esprit de corps" of Christian method and Christian fellowship. We would that that not only in France and in Paris such a condition of things might exist, but in America and California; nor do we believe that there will be any Aztec disappointment at the rising of that sun over these eastern and western hills. God speed its dawn. But there are hindrances in this present movement, which are of vital moment, and which should be stated here to-night.

The first hindrance is Rome herself. Nor would we suffer her to be placed in a position of hindrance, though she must be placed there, and placed as the first pre-eminent hindrance, without one word in her favor; ay, and so much in her favor, that Protestantism, much as we love it, must hang her head and be rebuked. Rome has kept from the beginning the unvarnished truth, though she has not practiced it. Rome has never denied the fundamental doctrines of the creed of the church, though she has covered them with abuses. Rome has never suffered her records to be blotted with even a hint of a denial that Jesus Christ was the son of God, the divine king in his glory. She has never diluted her faith in the person of Jesus Christ as the center of all divine truth. This is more than Protestantism can say. But Rome insists, in very contravention of her belief, upon implicit obedience to her rather than to Christ, or rather implicit obedience to her, as the vicegerent of the Almighty. Not only insists upon it, but unless implicit obedience follows, excommunication and death are the ultimatum. Rome is losing her grip in the Catholic world to-day. France may simply stand still and see the glory of the Lord in this respect, for the Romish power is slipping more and more, with quickest pace, the cable which has bound this her first child to its imperial mother. France is infidel rather than Romish to-day. Then another hindrance is the divisions among the Protestants. What is needed in this movement is the vital force of Protestantism; the vital factor which lies beneath Protestantism, and which makes it superior to all other isms—though we confess we have very little faith in an ism. Protestantism is weakened in her own territory by thinking too much of her own compartment. A ship is considered

safer, in these modern times, if built on the compartment principle, but if all the compartments should get at loggerheads, the one with the other, the ship would go down in spite of their number and their individual strength. It should ever be remembered that the divisions in Protestantism effect not more ruinously itself than the great law of liberty in religious thought everywhere. As has been recently said in an interview upon this subject, Protestantism has lost in these days some of her horizons, but she retains her elevation of spiritual power. Let her be renewedly conscious of her spiritual elevation, and she can thus get her true horizon by exact mathematical laws. Another hindrance is the lethargy of the Oriental Church. There can be no opposition to Pere Hyacinthe in the Eastern Church. The Greek Church is right on this question, but she is asleep. She keeps her sacraments and lets the gospel be accounted nothing. She keeps up her historic prestige, but her Rip Van Winkle slumber is preventing her from acting any part in the drama of religious freedom. She is a grand old castle or temple where in one could die regally and with all the dignity of historic memories burning in her vast fires, but she is unaccustomed by lack of practice to any advance movement in the open field, where exposure would be likely to kill her as soon as one of these north winds an invalid who ventured into them for the first time. Yet there is great hope that this indolence in the Eastern Church may be converted into helpfulness. What is needed is to flash the light of the gospel into her—to startle her with the lightnings of the truth from the clouds on which the chariot of the Almighty is coursing—to make her hear the sound of an earthquake, which, rumbling beneath her, awakes her to a sense of her danger and makes her an ally in this critical hour.

With these thoughts may be coupled one more, namely, the present needs of this new movement. One need is the ability to avail itself of the present republicanism of France. If these blows are not struck now they may be only the death-knell of liberty. Once let France revert to a monarchy, which she is liable to do, and this liberty of the truth will die in its birth throes. To-day Pere Hyacinthe and those believing in him have full permission, granted under the governmental seal, to preach the gospel throughout France. This is a permit whose importance cannot be overestimated, and the opportunity which it affords cannot be too quickly seized. Crowds will listen to the gospel from Pere Hyacinthe who would turn in disdain from a so-called Protestant. The Catholic reform must be carried out as it was inaugurated by a Catholic believer; and in that reform Protestantism has an interest second to no other. Another help is the endeavor to establish a religious paper and religious literature in the interest of this movement. A secular paper has already been established with good results. In this endeavor the Protestant world can be of great service, and surely the man who has periled his life for religious liberty should find a reception and an endorsement as universal as that which welcomes the queens and kings of song of the old and new world whose crown, radiant as it is with the jewels of this heaven-born gift, must flash in a light from a lower heaven than that which sends its beckoning radiance and eternal benediction upon him whose crown, like his Master's, was first a crown of thorns, but who, like Him, may well anticipate a fadeless diadem with the final utterance, "Well done, good and faithful servant."

In this respect the need is great. The helpfulness arising from this channel cannot be over-stated, and to this may be added the statement that America is really the only country in a position to assist France in this crisis. With Germany she does not affiliate. Other smaller nations have neither desire nor resources; England she respects and fears, but does not love; America she both loves and respects. America is the great educator in religious thought to-day. Her mission is educative, her pre-eminence unquestioned, her ability boundless. Her own greatness and enlargement would be enhanced by the sympathy and co-operation in this marvelous movement of Pere Hyacinthe's in this 19th century. As some one has suggested, Pere Hyacinthe, like Luther of old, is only waiting for an elector to come to his aid to make this movement outmatch in its significance the highest experience of the Lutheran period. Where shall an Elector be found? We prophesy that from America he must come, and out of American soil he must spring. In this very city are those who could occupy such a position and pour the flood-tide of truth and religious liberty and the unity of the Christian Church, by substantial aid, through this Golden Gate upon the shores of France.

My friends, it remains for us in closing to offer simply one suggestion. It is this: The position of Christians, of ourselves, transformed by the message of the gospel and lifted by the law of liberty into the present opportunity of this mightiest epoch of the world's history, exposes us to far severer obligations than ever were felt in past eras. We are dead to the law as such, but we are summoned to live to Christ and to God. No laws, no rules, no code are the adequate standard of to-day, but true as this is, the law of liberty, as it points to the avenues of sympathy and usefulness, familiarizes us with the gospel truth, and by the felt complete sufficiency of the Spirit, to direct, to chasten, to guide us in every circumstance in the opportunity of to-day, makes the exaction upon us more severe, and our recusancy more unpardonable if we live out of sympathy with the trend and progress of the Christian thought. It is well said that it is not a question of rendering obedience to a restrictive law, but of living in harmony and union with the

perfect will of a Perfect Being. It is not in terror but in joy, not under bondage, but in the freedom of personal love and personal trust that the saints and the martyrs whose footsteps we are to follow rose to such noble heights. If we examine our own hearts we shall learn that there are no limits, either to our capacities on the one hand, or to our capacities on the other. "Who is sufficient for these things: yet the spirit also helpeth our infirmity." With the full apprehension of this meaning, and a hearty sympathy with the great issues that hang upon a practical use of our text to-night, let us find our mightiest victory in the free and direct personal relation we sustain to Christ. Let the proudest, completest record that shall be left after us for our children and our children's children, be the thought which crumbles the empire of ecclesiasticism into ashes, which razes the foundations of dogmatic rule to the very ground, which insists upon personal liberty in religious thought, and fellowship with Christ as a higher conception even than the fellowship of the Church, writing above the demolition of them all: "I live, yet not I, but Christ I live in me."

From Asaph to Patti. No 2.

BY REV. M. WILLET.

A great deal of the cant we hear about art would vanish into thin air if men were only met as the angry chorister was by the mild but determined preacher. Rev. Charles S. Robinson tells the story in an open letter in the last Century. When the leader of the choir, angry at some supposed intrusion upon his rights, marched up the aisle to the pulpit platform with the impudent advice, "If you will attend to your end of the church, I will attend to mine," he was met with the following story: "You make me think of a mate I once heard of, who, frightened at the ship's nearness to a rocky shore, went aft to inform the captain that he thought the course should be changed. 'You attend to your end of the ship, and I will attend to mine,' was the answer. The mate went back to his place, but in five minutes more the captain heard the rattle of a chain and the splash of iron in the water. 'What are you doing?' he thundered; and the mate said, 'Only what you told me, sir. I have anchored my end of the vessel; you may do as you please with yours.' And so," continued the undisturbed pastor, "I have anchored my end of the church, as you call it, in the worship of Almighty God, which is what we came here for. What do you propose to do with yours?"

Now, then two ends of a ship or a church do not more surely form parts of one and the self-same structure, than the art and moral tendency of an opera, parts of one and the self-same production. If a Christian is anchored by the art end of the opera, he must needs be a more than mortal Hercules if he can break that ship in two; and if he does, he sinks; and in covering the immorality in the depths loses his fine art also. In a former article we counted two mile stones on the journey from Asaph to Patti. Let us see if there are not more. Let it be premised that in these counts there is no effort to preserve a moral crescendo in the arrangement.

The opera, it is charged, not only ministers to vice in the characters it idealizes, and it not only cultivates an atmosphere false, unreal, and therefore effeminating but it is also godless. In making this charge I do not forget that occasions, merely aesthetic occasions, that do not propose to be religious, but only artistic, may be legitimate and profitable; as where whole concerts are given without one mention of the name of God. Music "the heavenly maid," however, must tire the tired, quicken the intellect, arouse the emotions, and give a general zest to life, without drawing the soul away from God, or else its influence can be impugned from the Christian standpoint. What ever amusement renders fellowship with the Father and his Son Jesus Christ distasteful and empty, must be godless. Now, if this be true, where is the man who can hear "Don Giovanni" sung to the glory of God who cannot read "Don Juan" by Byron to the glory of the same great Being? The book which no man can read aloud to his friends in a private parlor has so changed its nature when set to sensuous music, that Christians, it seems, can find no evil influence in it in great assemblies because it goes by another name. "Norma," "La Favorita," "Martha," all of them operas of evil and abandoned ethics, have been sung of late in San Francisco, and patronized to the full. When men seek the districts where yellow fever and the plague run riot for health resorts, then, and not until then, will such themes, to the accompaniments of the ballet and the tawdry accessories of the stage, prove a help in moving Godward.

It has been charged that no soul was ever converted at the opera, but now the times have changed, and our last papers prove the old assertion false. Milwaukee, it is said, has lately entered the Roman Catholic Church. Curiously enough, it was the opera that led her in to the Church. While rendering the role in "La Perle du Bresil"—of a wild Indian girl who becomes a convert to Christianity, she was finally prompted to take that step herself. An operative repentance, to operative truth, not too heavy or sombre for a Parisian audience, and not too slow for the gayeties of French comedy, is certainly an event in the religious world to be noted and chronicled. Probably the Mother Church will accept penance in the place of repentance, and her cross will be patterned after Belinda's, "which Jews might kiss and infidels adore." If this sort of conversion should ever become fashionable, a mighty host of epicureans would move heavenward to the sound of castanets, and the tinkle of merry feet,

and a running for those who way and a self descends into brimstone and a bald head of the consequence than serenity. It is not well you know, and threatenings of this new and But somewhat.

The opera, say the least, more. It is a theatre it about ion. It speaks and Christian in caricature upon those ought to count the man who and yet will institutions in ridged and its be charged with quality. When ion caricatured joins the crowd, denies his M meek and his to invite abuse er-by, "Don't you may."

We count Asaph to Patti, ence of the themselves. appetite for to know were confined livers. Any enjoyment only temptations of debared by th It may seem a ous idea to ask seem to queen membered, bro constantly from other, and who seem on the to are really on singers cannot such operas as and sham the and avow the love of t upon their result is shown of the morality actors. But e who perform as the opera is an chaste one, yet has gone to sup eral influence is religious object Christians are k the theater and the following in assertion that wastes the mora

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One more, and count in the e of the opera. however, to be company alone d hundreds of th money has bee two or three we institution, in the will, which sho and blessed ind generations. Sa what stale, I kn educational, phil agencies lag far states, are no le that compared w their moment, b on every side fo surely the recor Christian down opera tickets w congruous. So and all that sup break easily and which rests not glory and inspi

Under the pr weighty enter making our app carry us safely. The interests in ings are of suffi this appeal. T thus invoked, d any trifling issu worthy the co-o ing Providence. But the thou of daily life are unimportant to intercession. V preme Throne u It seems presu Sovereign to st slight adventur these little trou ourselves, winn our own wit and We do not breadth of life v of these small of his pages. W attraction and e

and a running fire of quizzes and banter for those who have taken the narrow way and a self-denying faith. Don Juan descends into an operatic hell, amid brimstone and fire in profusion, and not a bald head of them all is touched with the consequences of an evil life more than serenity and flowers would dictate. It is not well to be righteous over-much, you know, and we ought to take the threatnings of the old religion through this new and delightful gospel of Patti. But somewhat too much of this.

The opera, it has been asserted, is, to say the least, negatively godless. It is more. It is positively such. With the theatre it abounds in flings at true religion. It speaks of hypocrisy as though it and Christianity were one. It delights in caricatures and covert or open attacks upon those things which the Christian ought to count most precious. Now, the man who really loves his religion, and yet will constantly patronize those institutions in which its ministers are derided and its doctrines assailed, must be charged with a lack of fine manly quality. When a Christian hears his religion caricatured and does not resent, but joins the crowd who laugh and shout, he denies his Master. Sterne describes a meek and hesitating ass who seemed to invite abuse and to say to every passer-by, "Don't kick me; but if you will, you may." No application is needed.

We count a fourth mile-stone from Asaph to Patti when we note the influence of the opera upon the performers themselves. It ought to destroy one's appetite for *pate de foie gras* to know that the poor geese were confined in hot ovens to swell their livers. Any amusement which brings enjoyment only through the danger and temptations of the performers ought to be debared by the enlightened conscience. It may seem an amusing and preposterous idea to ask sympathy for those who seem to queen it so. The Bible, be it remembered, however, looks at this life constantly from the standpoint of the other, and when so regarded many who seem on the topmost wave of prosperity are really on the curl which dissolves quickly into a rolling abyss. Surely, singers cannot personate the characters in such operas as those already instanced and sham these foul and filthy crimes, and avow their wild and maddening love of them, without effect upon their own natures. The result is shown in the general average of the morality among opera singers and actors. But even suppose that those who perform are an exception, and that the opera is an exceptionally good and chaste one, yet the Christian's influence has gone to support a system whose general influence is bad. Influence, too, for religious objects is notably lost where Christians are known to be supporters of the theater and opera. Dr. Deems gives the following instance in support of the assertion that opera and theater-going wastes the moral power of the churches.

"A gay and beautiful actress was soliciting a member of his own church to attend her performance. When the lady positively refused, on the ground that, as a church member, she could not go, the young actress applauded her, and made the statement that whenever she was on the boards and saw a church member in the house, she despised that person as a hypocrite."

Granted that this is too strong and violent a judgment, yet, in the main, who can deny but that such is a general feeling. Probably those who attend theaters and operas as a rule do not make much effort to bring men back to God, and, if they did, might as well have kept silent.

One more, and the last mile-stone, I count in the extravagance and expense of the opera. The tickets are only a portion of the cost. Reckoning such, however, to be the all, and we have this company alone draining San Francisco of hundreds of thousands of dollars. Enough money has been thus spent foolishly, in two or three weeks, to have founded some institution, in the line of art or song, if you will, which should have handed delightful and blessed influences down to remotest generations. Such reflections are somewhat stale, I know, but, in a state where educational, philanthropic and even artistic agencies lag far behind those of other states, are no less true. When interests that compared with those are eternal in their moment, hold forth an empty hand on every side for aid and endowment, surely the recording angel must put a Christian down for twenty-five dollars in opera tickets with some sense of the incongruous. Somehow "La Traviata" and all that supports it does not seem to break easily and fittingly into that praise which rests not night or day from the glory and inspiration of it.

Small Cases.

Under the pressure of our large and weighty enterprises, we may feel like making our appeal to the Infinite Mind to carry us safely and successfully through. The interests involved in such undertakings are of sufficient magnitude to justify this appeal. The Divine interposition, thus invoked, does not expend itself upon any trifling issue, but upon some scheme worthy the co-operation of a superintending Providence.

But the thousand and one petty cares of daily life are too trivial, we think, and unimportant to be made objects of such intercession. We cannot go to the Supreme Throne upon such trifling errands. It seems presumptuous to ask the great Sovereign to stoop to the control of such slight adventures. So we reason about these little troubles, and struggle on by ourselves, winning or losing according to our own wit and strength.

We do not reflect that the greatest breadth of life with us is within the sphere of these small operations. Our daily journal has few Capitals along the record of its pages. We do not underline for attraction and emphasis many of its en-

tries. If no gracious presence and aid be sought in these little ordinary problems, that presence is exiled from the longer reaches of our way.

But we have herein our chief discipline. Here our temper is most sharply tried. Here our disposition is specially developed and confirmed. Here we learn patience and submission, or become fretful peevish, and irritable. For sweetness and gentleness of character, we need in these lowly scenes the constant supervision of Divine love and light.

And then we can never be sure that our estimates of what is important and unimportant in these small cares are just and reliable. From some unnoticed spring, from the smallest fountain starts some main river that floods the valleys. And some passing question, hardly worth the asking or the answering, holds in its solving gravest destinies. We want heavenly wisdom and guidance in all these minute beginnings of large outcomes.

We are invited and exhorted in the sacred oracles to cast all our care upon this infinite mind. Not a portion of it, not some special proposition that seems to us of chief importance, but "all," the humblest and lowliest puzzle of our days, the smallest interest of our passing experience. We may be sure that nothing is too weak and trifling in any of the forces of our being to be regarded and controlled by that faithful Watchman and Ruler, by whom the very hairs of our head are all numbered.

So let us correct our habit of silence and self-reliance in regard to the current issues of our daily life! Let us look up for Divine direction at every turn and angle of our way! Let us bring every burden, though we may not give it so grave a name, and lay it down at those sacred feet; and so make sure that all experience shall be pre-empted with the spirit of prayerful dependence and trust!

A. L. S.

Home Missionary Soc.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Self-support in Haywards.

The following declaration of Independence speaks for itself, and it is very good English. It was our privilege to be at the meeting when the action of the Church was taken, and the spirit of the meeting found full and fit expression in a praise service on Sunday evening.

At a meeting of the Congregational church, Haywards, March 26, 1884, a committee was appointed to draft resolutions expressive of thanks to the American Home Missionary Society. The following were presented:

Resolved, That this church, from its organization in 1866 up to the present, has always found a willing and substantial helper in the American Home Missionary Society.

Resolved, That through it, and under the divine blessing, we as a church have been enabled not only to continue in existence, but to increase in financial strength from year to year, until at length we have attained independence, thereby adding another to the number of self-supporting churches in California.

Resolved, That we, the officers and members of Eden Congregational Church, Haywards, tender our sincere and hearty thanks to the American Home Missionary Society for its invaluable support, counsel and sympathy in the past.

May the great Giver of all good bless and guide its officers in their great and noble work of planting and sustaining Christian churches throughout our needy and broad West. Signed,

A. C. DUNCAN.

Mrs. M. C. LINEKIN.

Mrs. R. W. COOPER.

The Workers in Galt.

Last week the members and friends of the Congregational church in Galt held a festival and entertainment for the benefit of their new church edifice.

The only drawback from the utmost satisfaction of all concerned was the limited capacity of the hall in which the entertainment was held. It simply could not hold more than it did.

The tableaux, art gallery, the feast of the tables, the singing, recitations, etc., were all of a high order, and reflected great credit on the culture, taste and talent of those who had charge of them.

The proceeds summed up over \$200—besides the world of good feeling, enthusiasm and harmony developed in favor of the enterprise, which is now the pride of the people to see accomplished. As evidence of this, the Trustees have resolved, if possible, to build, finish and dedicate, without drawing on the Am. C. Union—which has already voted \$500 for their benefit—an appropriation without which the work of building would not have been undertaken.

The house will cost something more than \$4000, and the foundation is already commenced.

The Directors who have charge of it are through business men, and their ability seconded by a liberal constituency, assures us a grand success.

Rev. John T. Marsh.

A letter received from Fort Jones, Siskiyou county, written by Mrs. O'Neal, the clerk of the church there, gives us further particulars of the sickness and death of their late pastor, Rev. John T. Marsh.

DEAR BROTHER: It is with a sorrowing heart I address you this morning, yet not without joy. Sorrowing, not only because it will bring sadness to your heart, but because Scott Valley has lost a kind, faithful shepherd; yet joyful, because we

know he is resting at home, in a place prepared for him.

Rev. J. T. Marsh, after preparing his sermon for the next Sabbath, on Friday, March 14th, retired, feeling unwell. Next morning, having a severe headache, he remained in bed, and getting no better, and fearing a bilious attack, called a physician, who thought there was nothing serious the matter; left him some medicine which did not have the desired effect. Still no alarm was felt until symptoms of pneumonia set in. Then both Mr. and Mrs. Marsh became concerned, but others thought needlessly, until it was too late. Then everything that kind friends could do was done. After a week's intense suffering, his spirit left the body at midnight, March 21st. He and his wife talked fully of his dying, and what should be done in case of death, but neither thought death so near. But when the last came, he turned and looked at his wife—a look, she says, that conveyed to her mind that he realized he was passing away. His lips moved, but all that could be understood was "Beautiful!" "beautiful!" and with these significant words on his lips, he crossed to the other side. No doubt friends and angels waited there to "welcome" him home. We can almost hear him say "I have fought the good fight," etc. And the cheerful response, "Well done, thou good and faithful servant," etc.

His funeral sermon was preached by W. A. Johns, Methodist minister at Etna, Sunday, 2 p. m., March 23rd, a majority of the members of the Scott Valley Congregational churches attending as mourners.

The church at Etna was filled with saddened hearts. The universal sentiment is, the Congregational churches have lost a true and faithful guide and leader, and the community a kind, gentlemanly, faithful Christian friend. For, while he was a Congregationalist in every sense of the word, he was a liberal-minded Christian, and not only has Scott Valley lost a faithful friend, but Congregationalism a warm defender. He was universally liked in the pulpit and out of it.

The regular meeting of the Bay Association will be held with Bro. Macy, at the lecture room of the Fourth Congregational church, on Green St., San Francisco, Monday, April 7, 1884, at 10:30 a. m. Preacher, Rev. Jos. Rowell; essayist, Rev. E. G. Beckwith, D. D.; reviewer, Rev. J. A. Benton, D. D. Text for sermon plans, Matt. ii: 19 (last clause), "But wisdom is justified of his children."

C. A. SAVAGE, Scribe.

The Congregational Associates will hold their monthly meeting on Friday, April 4th, at No. 7 Montgomery Avenue, at 3:30 p. m.

At the last meeting of the Monday Club, Prof. Benton gave an interesting paper on "The Law and Rule of Christian Giving." The subject at the next meeting of the Club, April 14, will be "Evils and Remedies." Rev. C. M. Blake will introduce it.

Rev. C. W. Hill, of Utah, filled the pulpit of the First church in this city last Sabbath, in a very acceptable manner. In the morning he discoursed on "The Manhood of Jesus," and at night lectured on Mormonism.

There will be a Congregational Sunday-school Convention, in the First Congregational church, corner Post and Mason, on Thursday, April 3, 1884, at 3 p. m. and 7:30 evening, conducted by Rev. J. K. McLean, D. D. Programme: 3:30. Song and Prayer, with statement of the object of this Convention. Led by Rev. C. D. Barrows, D. D. 3:30-4:15. The Mission of the Sunday-school. Opened by Rev. C. A. Savage. 4:15-5. How can the Attendance of All—children, youth, and adults—be secured at a regular Sabbath service? Opened by James M. Haven, Esq. 5-5:30. Question Drawer. Conducted by the chairman. 7:30-8:15. The bringing of Sunday-school pupils into Church fellowship. Opened by Joseph Hutchinson, Esq. 8:15-9. Bible class study. Opened by Mrs. Sarah B. Cooper. 9-9:15. Closing services of song and prayer. Led by the chairman.

At the Third church, Rev. Dr. Beckwith preached to the young folks on "Fidelity in Little Things." To the adults on "Let him that heareth, say come."

Mrs. C. M. Blake, wife of Rev. Chaplain Blake, U. S. A., met with a severe injury from a fall, 27th ult. Her devoted labors at Chattanooga in 1864-1866, and the stage accident which befell her in Arizona in 1878, had made her quite an invalid, so that her escape from this last casualty seems almost marvelous.

Rev. Herbert Macy preached on "Follow me, and I will make you fishers of men." At night, he lectured on "The Wedding Garment."

At Bethany church, Rev. W. C. Pond addressed the children on "Grace for Grace," and to the adults gave an expository sermon on "The Pearl of Great Price, and the Hidden Treasure."

At the Mariners' church, Rev. J. Rowell preached in the morning on "The Devil," and at night on "Forsaking the Lord." Several conversions were reported.

At the First church in Oakland last Sabbath evening, the anniversary of the Contra Costa Bible Society was held. Rev. F. A. Horton and Rev. Dr. Holmes addressed the meeting.

Rev. Dr. Moor preached on "Patience in Well-Doing," at Plymouth Avenue church.

At West Oakland, Rev. W. Frear preached on the words "Be Perfect," and "The Word is very near thee."

The subjects at Grass Valley last Sabbath were, in the morning, "The Comforter," and in the evening, "The Temple of the Holy Ghost."

The Corralitos church has been enriched by the gift of a fine bell from Mr. W. T. Garratt, in this city. The happy recipients have passed a hearty vote of thanks to the generous donor.

Arrangements are being made for the church dedication at Soquel. The occasion promises to be of very great interest. The church has obtained an organ and other good things, for which it rejoices.

At Plymouth church, Rev. T. K. Noble made a most urgent appeal in behalf of Home Missions, and a collection was taken for that object. In the evening Mr. Noble spoke to his young people on "Self-Culture—What to Read and How to Read."

Rev. C. C. Stratton, D. D., preached at Sacramento, morning and evening, on "The Excellency of the Knowledge of Christ," and "The Lord Will Provide."

Rev. Dr. Barrows was at San Jose last Sabbath; he preached in the Congregational church in the morning and in the theatre in the evening; large audiences all day.

The annual meeting of the Occidental Board of the Woman's Foreign Missionary Society will be held on Monday and Tuesday, April 7th and 8th. Monday, at the Presbyterian church at Alameda, beginning at 10:30 a. m., and Tuesday, at the Chinese church on Stockton St., near Clay, in San Francisco. Morning exercises on Tuesday, examination of Chinese school—and at 2 p. m., Madame Hyacinthe will give an address.

LODI, CALIFORNIA.—We are having a shower of rich blessings from the great Head of the Church here in our midst. Dr. N. W. Lane, our pastor for the past six weeks, has been laboring earnestly and constantly for the Master, and the results were in a measure realized yesterday, although there appears to be an indication of an interest among all classes of the community of far more than an ordinary character. The Dr. was elected by the State Committee of the Y. M. C. A. of California to the office of State Secretary, to begin his labors in that field on the 1st of April, and hence it was determined to have the communion service in advance of the usual service, and yesterday was selected for the occasion, and will not be soon forgotten by many who participated, and especially those who for the first time in their lives confessed Jesus before many witnesses. The day was faultless so far as sunshine and nature's adorning was concerned, and at the usual hour for worship the church was filled with interested auditors. A short lecture on the nature of the Lord's Supper was given, when on invitation ten candidates presented themselves for membership on profession of faith (three of whom were baptized) and three by letter; making a total addition of thirteen members. These were admitted, and the right hand of fellowship extended. After listening to the confession of faith, and heartily assenting thereto, also the covenant, which was expressed in no uncertain tone, but fully resting on the only foundation for a human soul to build its hope—Jesus Christ the Saviour only first, and a divine Saviour. There was no new departure in admitting persons to membership in God's family. Some are inclined to accept the faith of the Father. The time has fully come, we all believe, if the work so auspiciously begun in Lodi could be followed up, for a large ingathering of precious souls. Who will be the man under God to take up this glorious work and carry it forward to a successful termination? "Say not ye, There are four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John iv: 35. O. P.

March 31, 1884.

Other Denominations.

PRESBYTERIAN.—Rev. V. A. Lewis, who did such good work on this Coast, has been called to the First church of Boston.—The Danville church has given its pastor, Rev. R. S. Symington, a three months' vacation.—Rev. Dr. Scott has in a great measure recovered his health.—Dr. Field of the "Evangelist," preached at Riverside recently.—Rev. A. Crosby of Brooklyn, N. Y., has taken charge of the San Rafael church.

METHODIST.—An incorporation has been formed to be known as the San Francisco Church Extension Society of the Methodist Episcopal Church.—Mr. Geo. Hemus, the New Zealand Evangelist, has commenced revival services at Red Bluff.

METHODIST.—A recent letter from Lower Lake says: "We have had very good Methodist Sabbath services, and some personal visitations this winter. Quite an interest has been manifested, and nine have expressed a purpose to serve the Lord. It seems to be the work of God's spirit, and we are glad."

METHODIST SOUTH.—The Quarterly meetings in the San Luis Obispo District have not been dry occasions, by any means.—A church social in Penn Valley has realized \$46.75.—Two persons have recently united with the church in Gridley.

Temperance.

The State Central Committee of the Prohibition Party have postponed the State Convention for two months, from April 17 to June 17. The storms have prevented much organization work through the State, and the assurance is given that the National Convention will be postponed from May to July.

The ten principal Protestant Non-Conforming churches of England and Wales have 8,996 ministers, 12,900 places of worship, and 1,500,000 church members, representing 4,500,000 of the total population of 25,968,283.

MARRIED.

WATSON—STRONG.—At Clayton, March 27th, by Rev. J. H. Strong, the bride's father, Wm. S. Watson, of Oakland, and Almira Frances Strong, of Clayton.

The ceremony took place in the church, and was made the occasion of a very kindly expression of sympathy and parish interest in the event. One or two episodes unusual to a marriage occasion added interest and zest. One was the formal presentation, by Rev. J. H. Merrill, of the united gift-tokens from the people generally, for kindly expression to the bride, and to honor the occasion. Another was the reading of a poem composed for the occasion by Mrs. J. H. Merrill, and addressed to the bride:

TO MISS ALLIE STRONG.

BY MRS. J. H. MERRILL.

As the light of this glad morning Comes into your home to-day, It speaks of a heart to be added to yours, For a journey on life's pathway.

You now stand upon the threshold Of a new and untried life; And mingle your love and labors, with one Who to-day first calls you, wife.

As the sound of this endearing word First falls upon the ear, It hushes our hearts in trembling so deep That our joy will oft bring a tear.

For a love that can win a heart away From the father's and mother's side Should be strong as the everlasting hills And unchanged as the ocean's tide.

All earthly gifts that are truly good I would crave for thee and thine, But most of all, that a Saviour's love In your heart may ever shine.

For with such a rich inheritance It matters little here, Whether joy or sorrow be our lot With Christ and heaven so near.

Till then, may every passing day Find us watchful more and more, Lest the Master's gentle footfall Should surprise us at the door.

Instead may our hearts be ready And waiting to hear his voice Which shall call us from all earth's trials In His glory and love to rejoice.

Oxford University, Eng., has opened its conservative doors to women, who are entitled to stand for examination the same as men.

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To Vegetarians

FOOD REFORMERS:

Will all interested in the Reform Diet please send their addresses to Mrs. Tarrant Siddons, 2650 Folsom St., San Francisco, so that when time and place have been arranged for, a notice of a meeting may be sent to them.

SPECIAL NOTICE!

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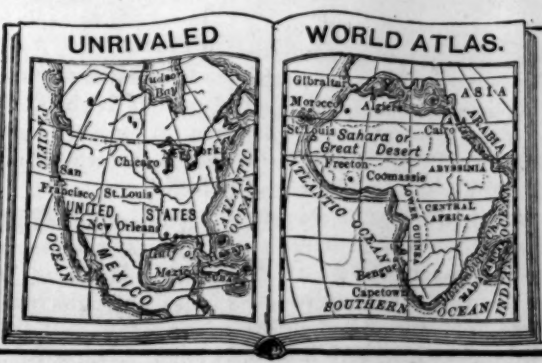
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CRAM'S FIVE DOLLAR



PREMIUM OFFER.

The Pacific noticed this work a few weeks ago as follows:

Cram's World Atlas is a book well bound, on heavy paper, in cloth; size, large quarto 12 1/2 inches, and of 132 pages. It has ninety maps, with statistical charts showing the size, population, area, religion, railroads, commerce, wealth, debt, military and naval strength, etc., of the various countries, and of our States. A good Atlas is an exceedingly valuable book in the store and in the house. Mr. Cram seems to have crammed into this one about everything that can possibly be needed, and Mr. R. A. Tenney, 20 Sansome St., has put it into the market at the very low price of \$5. Its excellence and price will give it the preference over other high-priced Atlases, and it undoubtedly and deservedly will have a large sale.

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Miscellany

Salt.

Salt in Mines.—Sodium, elms; Chlorine, fays; Salt, Sodium Chloride.

In far away lands, in a very deep mine, Where only the light of their torches shine, Dwell two tiny races of elms and fays Who lived and who loved in the long ago days.

Oh elfin king brave! oh fairy queen sweet! I list, but in vain, for your light, tripping feet.

The king of the elms so noble and true, In silvery armor all burnished and new, Wooded the queen of the fays with he grace so rare, And won her, his throne and his kingdom to share.

Oh happy were ye in the long ago time! I fancy I hear your wedding-bells chime.

The king in his armor of silvery sheen, The queen in a veiling of beautiful green, Gave a banquet one night, for the wedding so grand, And called in the ladies and knights of the land.

Oh faces so fair! and hearts so light! I grieve when I think of the last fatal night;

When, with thunderings loud, the giants of earth Broke in through the walls in the midst of the mirth, And elms and fays and the sovereigns so dear, Turned to beautiful crystals of salt, through fear.

Ah! never again in the coming of days Will the deep mine be peopled with elms and fays.

II.

Salt in the Ocean.—Sodium, vikings; Chlorine, sea-nymphs; Salt, Sodium Chloride.

In skiffs that rock in ocean's breeze, As light as leaves on aspen trees, Through storm and shine, through heat and cold, There live fair nymphs and vikings bold.

Now here, now there a light bark glides Borne on the breast of rising tides, Now gliding down in furrow deep, Now mounting up on billow steep.

Their barks float safe afar at sea, Where only winds and waters be; But Sol pleads long for them to land Their tiny skiffs on shining sand.

And so, at length, they seek the shore; But they are wrecked forever more, And lines of white lie on the beach As far as eyes of mortal reach.

And when I see this long white line— This salt whose thousand atoms shine, I think, "Alas! what wrecks untold Of sea-nymphs and of vikings bold."

—Ex

Hearers and Doers.

BY ENCLE JOHN.

"Be ye doers of the Word, and not hearers only."—James 1: 22.

James was a very practical man. He wanted people to practice what was preached to them. He was no believer in a mere Sunday religion. Such a religion is not worth anything. We must have an every-day religion, that practices during the week what we hear on the Sabbath. James wanted everybody to do their duty. He says: "Be ye doers of the Word, and not hearers only."

Our text implies that we must be hearers of the word. The word we are to hear is the word of God—the Bible. We are not only to read the Bible. We are to hear it. Paul said: "Preach the word." So if we want to hear it, we must go to church, where it is preached, and to Sunday-school, where it is taught. James does not think much of those people who always stay away from church and Sabbath-school. He wants us to be hearers of the word.

We must be the right kind of hearers. Jesus says: "Take heed how ye hear." There are a great many different kinds of hearers. There is the drowsy hearer, who goes to sleep during preaching, the inattentive hearer, who looks about to see the fashions; the careless hearer, who is thinking about his business; the curious hearer, who the Bible describes as having "itching ears;" the forgetful hearer, who can't tell what or where the text was.

But the right hearer is the opposite of all these; he is wide awake, attentive, careful, and prayerful, treasuring up the word in his heart. He is a doer of the word as well as a hearer. "Be ye doers of the word." An old woman once went to hear a great preacher. He preached about having just weights and measures. The next day she was asked what the sermon was about. She complained of her shortness of memory, "but," said she, "I remembered enough to burn my bushel." She was a doer of the word.

Those who hear the word and don't do what they hear, are like a boy who is getting ready for school, who goes to the mirror to see if his face is clean, and fluffing his face all dirty runs off to school without washing it. The Bible is a looking-glass, in which we see how bad our hearts are; but if we do not obey its teachings, we cannot get new hearts.

We hear from the word that we are to give our hearts to God; we are to repent and believe on the Lord Jesus Christ; we are to confess him before men, and obey in everything. This is what we have heard, and we should do.

"Is the sermon done?" was asked by one who returned from church sooner than usual. "No, not yet," was the answer; "It is preached, but it still remains to be done."

"I will give you my head," exclaimed a person to Montesquieu, "if every word of the story I have related be not true." "I accept your offer," replied the philosopher, "presents of small value strengthen the bonds of friendship, and should never be refused!"—[Montesquieu.

We ask advice, but we mean approbation.—[Colton.

How Much People Write.

There is a well-known story of a woman in the lake district whom Coleridge befriended by the payment of a shilling for her letter, and who, when the postman was out of sight, explained that her son had arranged to write to her in blank letters, which she should refuse, by way of letting her know that he was well, and at the same time saving the postage. Marks and names on newspapers, which might be franked without the owners consent, were also employed to convey messages. It is therefore not surprising to find that, in the year before the introduction of the new postage, each person on the average wrote only three letters in the course of the year. In the following year the average was seven; it is now thirty-six. In 1839 there were 82,000,000 letters posted, of which about one in every thirteen was franked. In 1840 the circulation rose to 169,000,000, although franking was abolished. At the present time it has reached the astonishing total of 1,280,000,000. It will perhaps be gratifying to the pride of Englishmen to learn that, notwithstanding the boasted superior education of Scotland, each member of the community there writes on the average thirty-one letters in the year, while in England and Wales the number is forty-one; in Ireland only seventeen. But increased letter correspondence is only one item in the growth of the postoffice. Post-cards did not exist in 1839; they are a wholly new invention within the memory of all of us. Their circulation now exceeds 144,000,000. In addition, 28,000,000 of books, packets and circulars, and 140,000,000 of newspapers, passed through the post in the year, making a total of more than 1,852,000,000 of packets of one kind and another. The increase in the circulation during a single year is now nearly equal to the total number of letters carried by the department in 1839.—[English Illustrated Magazine.

SKELETONS OF BIRDS.—Perfect skeletons of little birds and animals can be obtained by placing them simply in a small wooden box, just large enough to receive the animal, fixed in the position desired; perforate the box with numerous holes, and place it in an ant-hole; in a short time the ants will have the bones perfectly polished, leaving the joints and sinews untouched, as they only feed on the flesh.

"What is the meaning of the word 'fantalizing'?" asked the teacher. "Please, marm," spoke up little Jonny Holcom, "it means a circus procession passing the school-house, and the scholars allowed to look out."

A country curate complained to old Dr. South that he received only five pounds for preaching a certain sermon at Oxford. "Five pounds!" said the Doctor; "I wouldn't have preached that sermon for fifty!"

English Christians sympathizing with the noble work on the Continent connected with the Hamburg Baptist Mission, propose to raise \$5,000 as "The Ocken Memorial Fund" for its permanent aid.

Mr. Wm. Bucknell, the generous Baptist merchant of Philadelphia, has given \$10,000 to Rev. Dr. Clough, who recently returned from the Telugu mission, for his work in that field.

"Boys, can you tell me anything remarkable in the life of Moses?" asked a Sabbath-school teacher. "Yes sir," shouted one of the boys, "he broke all the commandments at once."

Ex-President Hayes contributes \$4,500 for the building of the new Methodist Episcopal church in Fremont, O., and agrees to pay whatever the building costs in excess of \$18,000.

Dr. John R. Lee, who died recently in Hartford, Conn., bequeathed \$10,000 to the American Missionary Association, and over \$14,000 to different institutions of learning.

It is interesting at the present time to remember that the Sudan, upon which the eyes of the civilized world are fixed, is precisely the area known as the Ethiopia of the Bible.

There are now about 1,200 "Bands of Mercy" in the United States, with over 100,000 members, pledged to kindness and protection of weak and defenceless creatures.

The more the diamond is cut the brighter it sparkles, and in what seems hard dealings God has no end in view but to perfect his people's graces.—[Dr. Guthrie.

Through night to light, storm to calm, frost to spring, strife to peace, woe to joy, sweat to sleep, cross to crown, death to life—such is God's order in nature and in grace.

The stocking mills of Lowell, Mass., turn out 16,180,000 pairs annually. Its cotton mills aggregated 237,176,000 yards, or about 134,815 miles of cotton cloth.

The sum of \$25,000 has been raised to found a professorship in honor of Dr. Mark Hopkins, in Williams College, Mass., of which he was so long President.

The entire edition of a newspaper at IJion, N. Y., was printed last week by electricity, the first time that new servant of man has been used for that purpose.

"Tenors never die," says a musical contemporary. We believe not. They grow old and fat and come to this city and sing in grand opera.—[N. Y. Graphic.

It is proposed to secure several hundred acres of heath and woods between Hampstead and Highgate, at the north of London, for the free use of the public.

Bro. Henry Blanes, of the Ev. Association, who recently died in Sandusky Co., O., gave \$50 to the Japan mission, and \$50 to the Ebenezer Orphan Home.

Fresno.

There is no city equal to Fresno between Stockton and Los Angeles. It is blessed with many natural advantages, and has, in addition, citizens of enterprise and thrift. During the last four or five years it has made wonderful progress. The population has nearly doubled in the last fifteen months, and real estate has advanced rapidly in value. It contains, in a broad square in its center, a magnificent court-house, of the Italian villa architecture, built at a cost of \$60,000, of which the city may well be proud. Fresno, within a little more than a year, has been devastated by two extensive fires, which swept away a number of buildings and destroyed in the region of \$200,000 worth of property. But, Phoenix like, it was not long in rising from its ashes, only in a far better and more substantial form. Large and imposing brick structures have taken, or are about to take, the place of the former frail tenements, which, when the present processes are carried out, will give us a large area of costly and attractive brick structures. As representing something of the "boom" of the city is now enjoying, we may mention that \$12,000 was a few days since refused for a building lot on the principal business street. At present the city can boast of at least three well-ordered hotels; one, the Grand Central, the largest and best appointed to be found in the valley, and that would be a credit to any city of much larger size. It has two banks, three commodious church buildings, and two others shortly to be erected; six church organizations holding their regular services; a large, well-arranged school house, built at a cost of \$15,000, with well-filled and well-conducted schools, doing their good work of education; a large grist-mill, and factories and workshops of every variety. It has, at least, a dozen first-class stores for the sale of all needed goods, all of which seem to be doing a brisk and prosperous trade. Of its doctors and lawyers suffice it to say that no needy one desiring justice or health can go far in our streets without finding some one prepared to answer his call. All the leading secret societies hold their lodges here; and saloons of all grades are by no means scarce. The city has also a few costly and attractive dwelling houses.

The great importance of Fresno City is that it is the center of all the trade and life of the surrounding large vineyards and wineries, and extensive colonies, as well as the mining and lumber interests of the mountains. These pour daily a vast amount of travel and trade into it. It lives as they live, grows as they grow, prospers as they prosper.

And from all its relations and position we feel assured that the future of Fresno shall be the future of the best ordered and pleasantest cities to do business in, or for the stranger to visit, to be found in all the Pacific Coast.

C. D. Davis, the county surveyor, one of the most enthusiastic men in the place, thus speaks of its advantages in reference to early fruits: "One great advantage of Fresno is its ability to produce the earliest fruits and grapes of any portion of the State. This has been abundantly proved this season. From our orchards here, and especially from those in the foothills, we can produce peaches in advance of those of any other section. Strawberries ripen here earlier than anywhere else north of the extreme southern part of the State. This year the first watermelons and muskmelons in the San Francisco market came from Fresno. It also sent thither the earliest grapes of the season. A vineyardist of this region shipped early grapes this year to Los Angeles a week or more before they could be ripened there. This fact gives the fruit and grape raisers here a great advantage. If there are any fancy prices going anywhere, we can be sure to grasp them if we choose. The first men in the market are always the ones to get the cream of it, while the late-comer has only the bluest of old skin milk. It will be sold for our people and any contemplating coming here to bear this in mind and act accordingly."

Fresno offers great advantages in the price of land. We are indebted to Cory & Braly for the following information:

The lands of this region directly available for fruit raising purposes are now held from \$40 up to \$90, even \$100 per acre. This to many outsiders seems to be an enormous, unnatural price, especially to those who remember that a half-dozen years ago the owners of many of these tracts would gladly have sold them at \$4 and \$5 per acre. And yet we are bold to say that these lands are not to-day estimated at one-half their intrinsic value for fruit and grape culture, nor half what home-seekers would be glad to get them for one or two years hence, nor half or quarter of their true value compared with prices ruling of like raw lands in the restricted fruit sections of the extreme southern part of the State. We must remember, first, what, with good culture and wise attention, may be the yearly profits of these acres. Set to orchard of peaches, pears, nectarines, plums, apricots with little cost, the yearly income is likely to be from \$200 to \$400 an acre. A farmer here last year sold less than two acres of peaches for \$500. One of our keenest and most careful calculating orchardists gives us the following schedule: An acre of any of these fruits usually contains 100 trees. These in fair bearing will produce \$3 to a tree on an average, we have known many to run as high as from \$5 to \$9. Thus, at the lowest estimate we have \$300 per acre. The cost of producing these in labor and interest on the capital will not over \$50. Thus with a few more years common, yield we have a net yearly income of \$250, which may be realized year after year with careful, skillful attention. Vineyards for wine or raisin purposes will doubtless make an equally high return. At ten per cent you have a return upon \$2,500 per acre. Is it any wonder that the present prices are asked for these lands, or that a good cultivated farm of 30 acres in this region, well planted and kept in good bearing, cannot be bought at less than \$200 to \$300 an acre, and in a few years will double on that sum. The value of lands is found in what they will produce and the cost of cultivation. Judged from this standard no cheaper lands can be found in all our State and country for farming purposes than are now found within a half dozen miles from Fresno. We confidently believe that within a very few years many of these lots will command from \$500 to \$1,000 an acre, as they may be cultivated or located.

Rev. Dr. Hopper, who for nearly forty years has been a missionary of the Presbyterian Board at Canton, China, has published a paper concerning the number of Buddhists in the world. Edwin Arnold says there are 470,000,000; others claim between 250,000,000 and 350,000,000. Dr. Hopper says that these estimates are gross exaggerations, and makes the total number to be between 72,000,000 and 73,000,000. The Confucianists he makes 265,000,000.

Anaheim.

Only two cities in Los Angeles county surpass Anaheim in population and wealth. It was founded in 1857 and settled by Germans. Each colonist was entitled to a twenty-five acre field and a town lot. The site selected for the city lay apparently in the "center of desolation," the surrounding land was unfit for pasturage even. An irrigating ditch, with ramifications, was constructed, an abundant supply of water from the Santa Ana river flowed over the sands, and on the desert grapes, oranges and limes grew. The water supply is assured. The town celebrated the friendly settlement of the water question last month. The land is easily worked and extremely fertile.

Anaheim has not grown with the rapidity of many western towns, but its growth has been substantial. It contains scores of comfortable homes. The city government is good, the town free from debt; the churches are excellent and the public school building is one of the finest in the county; the water system approaches perfection; the hotels are inferior.

Nearly every branch of trade is represented, and the business houses are large and complete; the mechanics and artisans are skilled. A half dozen religious denominations are represented, and as many secret societies have flourishing lodges.

Anaheim is possessed of natural advantages in soil, climate and location, which, with proper push and energy, would long ago have made her the second place in size and importance in Southern California. These natural advantages are bound to assert themselves.

Water is sold with the land—one share of stock to each acre of land. So the owners of the land own and manage the canal. Water is distributed during the day, and is stored during the night in reservoirs at the head of the valley.

Grain crops require but one irrigation and cost seventy-five cents per acre. Citrus and other fruits require two, one in the fall and another in the spring, costing for the season \$1.50 per acre. The preparation of the land before the leveling after irrigation costs 50 cents each time. During the winter months water is served to each settler on an average every two weeks, or makes its circuit from the head to the mouth of the ditch, but during the months of June, July, August and September but one run is made each month. In the latter part of the month of September the water, without any apparent cause, commences to rise in the river and continues to increase until augmented by the winter rains and the snow of the mountain tops.

"I have made a thousand dollars during the last three months," said a saloon-keeper, boastfully, to a crowd of his townsmen. "You have made more than that," quietly remarked a listener. "What is that?" "You have made wretched homes—women and children poor, and sick, and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made my mother a broken-hearted woman. Oh, yes; you have made much more than I can reckon up, but you'll get the full count some day—you'll get it some day!"—[Ex.

After sweeping and getting the carpet as clean as possible, it may be brightened by going all over it with a clean flannel cloth dampened with water in which you have put a little ammonia. Too much will take the color out of the carpet. A tablespoonful of ammonia to one quart of water is about the proper proportion.

BESSEMER STEEL.—Bessemer made a great number of other discoveries. But in this one discovery of a process of converting crude iron into steel he has added as much to the wealth of the world in the last thirty-five years as was added by the production of all the precious metals in California.

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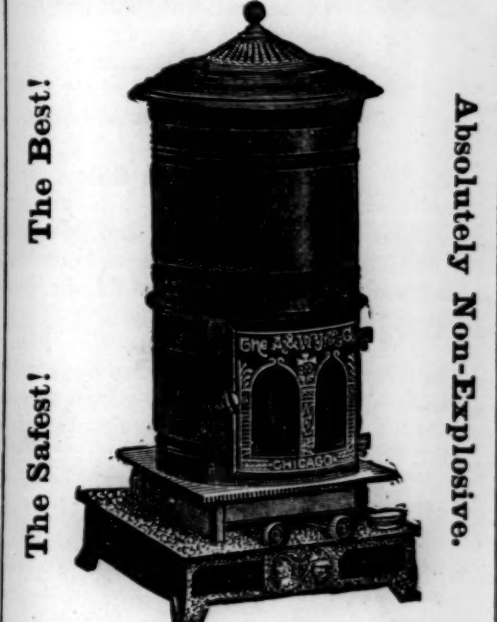
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"Gie Him A John B. Gough, Only Remedy," tel Cornwall miner: Two men were was rather a dang they had to do. T cut a fuse with a kn into a bucket, and drawn up. The other bucket when it desc on the signal rope, a When he touched th nal, and was at one day they left their k rather than ascend i fuse with a sharp "The fuse is on fi claimed, as they lea but the windlass wne time—only one could instantly leaped out, ye, I'll be in heav With lightning spee drawn up, and the m The explosion too descended, expecting body of the miner; but the charge had loos and it lay diagonally and with the exceptio and a little scratching hurt. When asked w other man to escape, that sceptics would is any being on the fac is a sceptic.) What d did you insist on the ig up?" In his bro "Because I knowe for I g'e it into the whom it is said that girle of His reins, a what I g'ied Him, b but t'other chap was lad, and I wanted to chance." All the indi cannot produce such a ism as that!

The satirical Thad S that a contented farm ture than a white bla tell the following story he once visited: "Wh farm, Mr. Stevens bey er's corn crop, which was remarkable beyon ever seen. "My frie ens to the farmer, "t cent. There is nothin in your corn yield th responded the farmer putty fair, putty fair with a noticeable inge might be a few more more cannels—at the

"Grandpapa," said fellow, "who made the your forehead?" "What did he make t know, Willie. Dou't tions." Willy was th mments and then said Father can tell how ol the wrinkles on thei what God put wrin for, grandpapa?"

The amount of coal the Middle district co sylvania was 1,172,52 cess of more than 600, previous year; 17,833 played in mining coal

Home Circle.

What to Buy.

For the material part of her wardrobe, the first thing a girl wants to do when she comes to use her needle cleverly, is to buy a piece or two of good cotton and linen, for a full supply of lingerie—which sounds better than the nondescript word underwear. Let her take a season or a year to the work, which will be a pride and satisfaction to her. The dainty tucks and buttonhole scallops, and whipped ruffles instead of machine work, will give her belongings a value in every feminine eye which falls on them, and then I, who scribble from week to week without stop, must pay thirty dollars the dozen for things that don't begin to compare with yours, which never cost you ten dollars. And I never take any comfort in these shop-made things either. You may choose for this work either the fine Lonsdale cambric at twelve and a half cents—not shirting by that name—or the heavy India cottons at forty cents a yard if you want fabric that will last for nice embroidery, or the white French percale at twenty-five cents. Or as the dainty French seamstresses and waiting maids do, you may buy the finest unbleached cotton with roundest even thread, at ten cents, bleach and embroider it for something almost as nice as the higher priced imported cotton. The hand-embroidered gowns you see marked as French and that sell from three to ten dollars each, are made of soft Willamette cotton at seven and eight cents a yard, wrought by fishermen's girls on the Maine shores, or French Canadians in forest homes, in the long winters of Prince Edward's of the Saguenay. As for linen, you will be lucky to find the Union lines, for personal and household use, which were common a few years ago, and which being half cotton were pleasanter, healthier and cheaper than the pure flax. Pure linen is desirable for handkerchiefs, towels, table-linen and shirtmaking, rarely for other purposes. But in these goods there is much to know of the difference between the weight of single and "double damasks," "half-bleached," and "blue Barnesley," and true cambric, between Irish, Scotch and Saxony or Russian linen, which last is stronger and more lustrous than any other from the fine variety of flax grown for it. Pure linen has flat thread, and pulls into ragged fibre, while cotton breaks short.—[Wide Awake.

Give Him Another Chance.

John B. Gough, in his lecture, "The Only Remedy," tells this incident of a Cornwall miner:

Two men were sinking a shaft. It was rather a dangerous business that they had to do. Their custom was to cut a fuse with a knife, the men then got into a bucket, and made a signal to be drawn up. The other one got into the bucket when it descended, with one hand on the signal rope, and one on the fuse. When he touched the fuse he made a signal, and was at once hauled up. One day they left their knife up above, and rather than ascend for it they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" they both exclaimed, as they leaped into the bucket; but the windlass would hold but one at a time—only one could go up. One man instantly leaped out, and said, "Up with ye, I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the man was saved.

The explosion took place, and they descended, expecting to find the mangled body of the miner; but the fact was that the charge had loosened a mass of rock, and it lay diagonally across the shaft, and with the exception of a few bruises and a little scratching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that sceptics would laugh at. (If there is any being on the face of earth I pity, it is a sceptic.) What did he say? "Why did you insist on the other man's hastening up?" In his broad dialect he said: "Because I knowed my soul was safe, for I g'ie it into the hands of Him of whom it is said that 'faithfulness is the girdle of His reins,' and I knowed that what I g'ied Him, He'd never g'ie up; but t'other chap was an awful wicked lad, and I wanted to g'ie him another chance." All the infidelity in the world cannot produce such a single act of heroism as that!

The satirical Thad Stephens used to say that a contented farmer was a rarer creature than a white blackbird, and would tell the following story of a farmer whom he once visited: "While strolling over the farm, Mr. Stephens observed that the farmer's corn crop, which was just ripening, was remarkable beyond anything he had ever seen. 'My friend,' said Mr. Stephens to the farmer, 'this is truly magnificent. There is nothing left to be desired in your corn yield this year.' 'Well, I-I,' responded the farmer, guardedly, 'it is pretty fair, pretty fair. Bu,' and this with a noticeable tinge of sadness, 'that might be a few more cunnels—just a few more cunnels—at the end of the cob.'"

"Grandpapa," said an intelligent little fellow, "who made those great ditches in your forehead?" "God, my dear." "What did he make them for?" "I don't know, Willie. Don't ask silly questions." Willie was thoughtful for a few moments and then said: "I know now! Father can tell how old his cows are by the wrinkles on their horns. Is that what God put wrinkles on your brow for, grandpapa?"

The amount of coal mined in 1883 in the Middle district coal fields of Pennsylvania was 1,172,522,130 tons, an excess of more than 600,000 tons over the previous year; 17,833 persons were employed in mining coal in these mines.

ANECDOTE OF WEBSTER.—The amusing controversy and correspondence growing out of Secretary Marcy's court-dress circular when James Buchanan was minister to the court of St. James, described in an article on Buchanan in the January number of this Magazine, reminds a correspondent of an occurrence that took place at Marshfield in Mr. Webster's time.

Mr. Webster and Judge Duane Doty, then of Green Bay, Wisconsin, were warm friends, and the judge at one time was a visitor at Marshfield. Mr. Webster was very fond of fishing—the only outdoor sport in which he indulged. While the judge was his guest it chanced that a fine day for this sport presented itself, of which Mr. W. was anxious to avail himself. He accordingly invited the judge to accompany him in this piscatory sport. The judge didn't want to go, and tried his best to get off, saying he would much prefer, with his consent, to pass that rainy day in Mr. W.'s library among his books and papers. Mr. W. wouldn't listen to him, said he could pass any and as many days in the library as he chose, but such a day as that for fishing might not occur again while they were at Marshfield. The judge, as a last resort, said that he really could not go, as it would spoil his clothes, that the handsome black suit he had on was his best, and all he had, and that to go fishing in it would spoil it. To meet this objection Mr. W. directed this servant George to go upstairs and bring down the dress in which he was presented at court in England, which George did. As soon as he appeared with it Mr. W. said, "There, Doty, is a dress for you; put it on, and come as soon as you can, for we are losing valuable time."

The judge replied, "Surely Mr. Webster, you are not in earnest in what you say—that you want me to go fishing in that elegant suit, and spoil it?" "Yes, I am," he replied; "that is what it has been brought down for."

The judge still lingered, when Mr. W., to settle the matter, said to him: "Have no anxiety about injuring the dress, for to fish or hunt in it is the only way it can now be made useful. Could I wear in Washington, Philadelphia, New York, Boston, or even here? If I did, wouldn't everybody laugh at me?"

The judge was compelled to answer affirmatively to the question.

"Well, then," he said, "pray what is it good for but fishing?"

This settled the matter. The judge put on the dress, and went fishing in Mr. W.'s court suit, and saved his own. Thus, you see, Mr. Webster, with his well-known willingness to oblige, had no objection to appear before England's Queen in the dress prescribed; and what a good use he made of it after his return home!—[Editor's Drawer, in Harper's Magazine for April.

A steamer sailed from New York recently for China and Corea, the first American steamer to pass through the Suez Canal with a cargo. It carried several hundred cases of agricultural implements, cotton and woolen goods for the Korean Exposition. The whole cargo was valued at \$500,000, a larger and more expensive cargo than ever went from this country to China and Japan.

Children frequently put puzzling questions at home to their parents on various subjects, as is evinced by the one which a smart boy, put to his father: "Pa, has the world got a tail?" "No, my boy; it is quite round," replied his parent. "Well," persisted young hopeful, "why do the papers say, 'So wags the world,' if it hasn't got a tail?"

The "Resurrection of Jairus's Daughter" and "Christ in the Temple" have been presented to the cathedral in Philadelphia. They were painted by Mr. Frank Moss, and have been shown in Paris. The first named was given in an illustration in L'Art, and there have been many photographs of it.

New York, March 23d.—The old church building on Twenty-third street, transformed by Salmi Morse into a theater for the presentation of his "Passion Play," was rededicated to-day to the service of God, and will be known as the Twenty-third street Tabernacle.

The membership of Rev. Dr. Hough's church, Jackson, Mich., numbers 455; 35 were received during the year. The expenses of church and Sunday-School were \$4500.81. Donations for mission work in this country \$1,716.46. Mission work abroad, \$992.20.

A young man who has been going with a Vermont girl for some time, and had made her several presents, asked her one day if she would accept a puppy. He was awful mad when she replied that her mother had told her that if he proposed to say so.

Mr. Bradley, an architect, has proved beyond all dispute that Portland cement does expand. He filled three glass bottles with cement, and closely sealed them. One of the bottles burst in two days, another in eight days and the third in ten days.

Bass, who has been abroad, describes his experience of shipboard as follows: "You see it is very rough. The steamer kept going up, up, up, and then down, down, down; so, after a while, my stomach stayed up, and the steamer went down."

"All through life there are wayside inns, where Man may refresh his soul with love; Even the lowest may quench his thirst at rivulets Fed by springs from above."

—[Golden Legend.

The reduction of letter postage is causing a decided falling off in the number of postal-cards used. Since July 1st, when the two-cent letter rate began, 256,552,771 postal cards were issued, against 260,226,250 in the previous year.

There will be more grass and other cattle feed in Arizona this year than ever before known.

Where to go in Sickness.

Some years ago, the students of a certain college in the State of New York were in the habit of voting in the town, as they had a right to do, instead of at their homes. But, one year, the political party against which the students had usually voted secured the control, and appointed two or three of their adherents guardians of the ballot-box.

As one student after another presented his vote, one of these officials, a pompous, strutting man, challenged him. Several students had yielded rather than enter into a contest with the "loud" man. But at last there came up a homely, awkward student, gifted with a large stock of mother-wit.

"Stop!" cried the pompous man, imperatively; as the student was about to vote. "Are you a voter, sir?"

"Yes, sir," drawled the student.

"Where do you live?" demanded the man, thinking to make short work of the green youth.

"Why, here, sir?"

"I mean where do you reside?"

"Why, at the college, sir."

"You are a student there?"

"Yes, sir."

"You are merely a student and yet claim to reside here?"

"Yes, sir, where else should I live and attend this college?"

"You know what I mean well enough," said the pompous man, impatiently. "Don't you ever go away?"

"Of course I do, sometimes. The safety of the town doesn't require my constant presence," drawled out the student.

A laugh ran through the crowd, and the pompous man grew red in the face. But he gathered himself up for a final effort.

"Young man," said he, solemnly, "these evasions are of no avail. Answer me this one question: If you were sick, where would you go?"

The student hesitated, as if he did not like to say "Home, sir," or "Where my parents live."

"I insist on an answer," persisted the official, with the triumphant air of a man who has driven his opponent into a corner. "Where would you go if you were sick?"

"Well," drawled out the student, "if I must tell, I should—I should—go to bed."

Amid the roar of laughter which rang through the town hall, the pompous man stepped aside, and the student handed in his ballot.

Two Kinds of Disrespect.

An old army friend of mine who remembers Gen. Winfield Scott as a tall, fine-looking old man, with white hair, a strict martinet, with a good head and a big heart, gives me a story or two about him. In his latter years, Gen. Scott was very erascible. A great many people knew that, but few knew that he was always sorry for a hasty word. While he was at the head of the army, with his office on Seventeenth street, just opposite the War Department, he was coming out one day to enter his carriage, came in hand. A volunteer orderly, who knew nothing of Scott's views of military propriety, approached him with a letter from a War Department Bureau, which he had been directed to deliver to Gen. Scott at once. The orderly, recking nothing of Adjutants-general or Chiefs of Staff, interpreted his order literally, and, hastily giving a careless salute, began: "O General, here's a paper I want you to look at before you"—For a moment the proud commander-in-chief seemed petrified. Then, raising his cane, he said in a loud voice, "Clear out, sir—clear out of the way." The startled orderly sprang to one side; and the general got into his carriage and was driven away. The soldier then delivered his letter to some one in the office, and walked slowly out. Gen. Scott's carriage had not gone thirty rods before it stopped and turned about. The driver, raising his voice, summoned the offending orderly to the door. Trembling in every limb, cap in hand, he approached. Gen. Scott asked his name and regiment. He gave them. "Well, sir," said the general, "report to your colonel that you were guilty of gross disrespect to Gen. Scott as an officer, and that Gen. Scott was guilty of gross disrespect to you as a man. Gen. Scott begs your pardon. Go to your duty, sir."

—[Philadelphia Record.

Office Seekers in the White House.

An anecdotal paper on "The White House," by E. V. Smalley, is the opening illustrated paper of the April Century. Of office seekers he says in part: "The late President Garfield once said he was obliged to see an average of about thirty persons for every office to be filled. If the question was one of removal, the number was much greater, including the friends of the incumbent as well as the candidates for the place. There is an amusing story, not a new one by any means, of the method Mr. Lincoln adopted to settle a contest over a postmastership which had greatly annoyed him. There were two candidates in the field, and petition after petition had poured in upon the weary President, and delegation after delegation had rushed to the White House to argue the claims of the rival aspirants. Finally, after he had been bored for half an hour by a fresh delegation, Mr. Lincoln said to his secretary, 'This matter has got to end somehow. Bring a pair of scales.' The scales were brought. 'Now put in all the petitions and letters in favor of one man, and then weigh the other candidate's paper.' It was found that one bundle was three-quarters of a pound heavier than the other. 'Make out the appointment at once for the man who has the heaviest papers,' ordered the President, and it was done."

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Sunday-School Lesson for April 13, 1884. Act xix: 8-22.

BY REV. CHARLES A. SAVAGE.

Paul at Ephesus.

Golden Text—"And many that believed came and confessed and showed their deeds." (Acts xix: 18.)

LESSON SEED THOUGHTS.

1. Paul's courage is always noticeable. We always find him in the hot bed of prejudices, "boldly disputing and persuading." He was persistent, too. For three months he kept going to the synagogue, where the Rabbi and prominent Jews were always to be found. His text was the same as that of his Master Teacher, "The Kingdom of God." And in spite of ridicule and opposition, he tried to persuade his fellow Jews that Jesus was their King.

2. "Divers were hardened." So it always is, and a faithful worker for the Master need not get discouraged if his arguments and entreaties result in a more determined opposition to the claims of the gospel. Christ becomes "a chief corner stone" to some, but to others "a stone of stumbling, a rock of offense." Even Jesus himself could not prevent his words from becoming "a savor of death unto death" to some of those who heard him. Judas was a far worse man on the day when he hanged himself, than three years before, when he began to follow Jesus. The Pharisees and Scribes who heard the Saviour speak and rejected him, were more formal, more hypocritical, more rebellious against God, than they were before they heard his wonderful words. The same blow that breaks a rock hardens iron. The same sunlight that makes the grass and the leaves and the flowers, calls out poisonous vapors from bogs and marshes. It is just so of the influence of Jesus over different hearts. Some are melted. Some are made more obstinate.

3. There are no opposers of the gospel so violent as some who have heard it until they have become "gospel hardened." In fact, if a man is specially bitter against Christ and the church, it is more than likely that he once regarded himself as a Christian, or at least that he was brought up under Christian influences. Why is it? It certainly does not argue against the power of the gospel. Rather does it show the perversity and strength of the human will.

4. "Paul departed from them and separated the disciples." It is a fact just as true now as it will be in the great judgment day, that the gospel separates men. It is just what Christ said would happen. The Christian and the worldling are separated as by "a great gulf fixed." They are separate in purposes, aims, aspirations, motives, affections. Men naturally arrange themselves on opposite sides of the God-man, and no word will need be spoken at the last great day "to divide the sheep from the goats."

5. Ephesus was a strategic point for gospel effort. It was important commercial centre, and in the course of the two years that Paul spent in that city, representative men from all over Asia Minor would come to hear him. The school of Tyrannus when Paul taught was probably one of the many gymnasia of the city, a school of rhetoric or philosophy. There is a small ruined tower just on the outskirts of Ephesus to-day that is called St. Paul's prison—the tradition being that he was imprisoned there during a part of his two years' stay in that city. There is however no proof that such was the case.

6. Luke the physician, who wrote the Acts, takes special note of the works of healing that Paul performed. They were the credentials of his mission that God saw fit to entrust to him, then and there for a special purpose.

The method of the miracles was different from any that Jesus adopted.

7. The attempts of the Ephesian exorcists remind one of those made by the magicians of Egypt to imitate the miracles of Moses.

8. The attempt of the sons of Sceva, to cast out evil spirits, was that of Satan trying to cast out Satan. The result was confusion.

9. Evil spirits know and acknowledge Jesus as Master.

10. The discomfiture of the imposters brought glory on the name of Christ. The fear that came over the people was that which seizes a man in presence of a mighty, mysterious power.

11. The awe which men felt at the manifest power of God, led them to confess their sins, and their confession was the beginning of a new life.

12. Strange revelations would be made if all those who profess the name of Jesus were led by some sudden fear to confess their secret beliefs and practices. "The curious arts" which men practice to-day are fully equal to those resorted to in Ephesus so long ago.

13. The money which Christians to-day spend in questionable practices would be an amazing sum if it could all be heaped together. It would be enough to carry on all the machinery of the church, and support all its working enterprises ten times over.

14. God's word is bound to grow. It may be mightily; it may be slowly, but in the end it is sure to prevail, just as it did in Ephesus.

Since the Postoffice Savings Banks have been introduced in Great Britain, £42,000,000 sterling have been deposited in them by members of the working classes.

"Truth and persecution are inseparable," says the Catholic Review. "For tyrannies, see Fox's 'Book of Martyrs,'" pungently adds the Christian Register.

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There has been voluntarily contributed about \$100,000 towards the pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about \$150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

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The April Atlantic opens with the second and last part of "Drifting Down Lost Creek," Prof. N. S. Shaler, of Harvard College, discusses "The Red Sunsets" and their probable cause. Oliver T. Morton, son of the late eminent Senator Morton, of Indiana, writes about "Presidential Nominations." The Contributors' Club has some delightful extracts from a "Rhymed Letter" by James Russell Lowell, not included in his volumes. Houghton, Mifflin & Co., Boston.

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Capital Stock.....	\$1,000,000.00
Surplus Fund.....	450,000.00
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C. P. ROYCE, - - - Assistant Sec'y.

CHICAGO, ILL.

WESTERN DEPARTMENT,

G. F. BISSELL, - - - Manager.
P. P. HEYWOOD, - - - Assistant Manager.

SAN FRANCISCO, CAL.

PACIFIC DEPARTMENT,

A. P. FLINT, - - - Manager.

313 California Street.

AGENCIES IN ALL

The States, Territories & British Provinces

FINANCIAL STATEMENT

JANUARY 1, 1884.

ASSETS,

\$4,541,239.82.

CASH CAPITAL,	-	-	-	\$1,250,000.00
All Outstanding Claims,	-	-	-	295,982.07
Reserve for Re-Insurance,	-	-	-	1,661,661.84
Policy-Holders' Surplus,	-	-	-	2,583,595.91
SURPLUS OVER ALL,	-	-	-	1,333,595.91

It has become a necessity that Fire Insurance Corporations should be possessed of ample means that when numbers of their policies are forced to payment, the response may be immediate.

It becomes every property-owner to see to it that his policies are with responsible companies. The man who has once held failed promises may not again be deceived, and he who has not should be careful how he pays his premiums; and at the same time virtually carries his own insurance.

A policy in the HARTFORD FIRE is as good as a gold bond. For nearly a century, in all respects, the company has stood, as now, among the care-abiding, honest institutions of the country, and has always been, as now, among the largest, most influential, and most famous. Its agents are residents in all cities, towns and hamlets.

It pays to Insure, Especially with "THE HARTFORD."